THE WOMEN'S INTERNATIONAL QUARTERLY.

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THE WOMEN'S INTERNATIONAL QUARTERLY.

JULY, 1918.

PURPOSE:—To help the women of to-day in their interpretation of Christianity, and in the application of Christian principles to the conditions of their life and work.

The Better Day.

Zoë Fairfield.

THESE are days of anxiety, sorrow, bewilderment, and almost intolerable strain, and it requires an effort which often seems well-nigh impossible to look at life in a spirit of personal detachment. There is so little sense of security; we live each day as it comes, we hardly think a month ahead; it is very hard to see things at long range and against the background of eternity.

But we can hardly fail to be aware that amidst death and destruction the spirit of life is also everywhere at work. There is a quite extraordinary growth of idealism, a new-born belief in the possibility of a better day. Is this merely delusion and wholly irrational, or does it mean that, while man has been preparing to destroy and is even now destroying the world, God has been preparing to re-create and is re-creating it?

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History is being made. Let us glance briefly at one aspect of the history of the last 150 years in Great Britain, and see if there are any lessons which even the unlearned may read. [I know too little of the life of other countries to speak with certainty, but imagine that what is said is true of all modern civilization.] During those 150 years we have seen in this country the growth of modern science, the coming of the industrial revolution; an enormous increase in wealth, in education, in comfort, in means of travel. But is there anybody to-day who doubts that right at the heart of social life there has been something quite unmistakably wrong? Is it not a fact that the great new world has been allowed to grow up under the complete domination of mechanical laws? Right at the heart of our modern civilization there have been forces at work which are a direct denial of the spirit of Christ and of the spiritual forces which expressed themselves in the life of the early Church, and which did, in fact, re-make Europe.

The Church throughout this period has been both uneasy and ineffective. It was afraid of science; but while it spent much energy in the defence of what it conceived to be the outer citadels of the faith, it fell a prey to the spirit of scientific materialism, and only now is it very slowly becoming aware of the fact.

It is the business of the Church as the instrument of God's redemptive purpose now to rebuild the world on spiritual foundations. This is the day of opportunity. Men's faith in mere practicalness is past; they are looking for new standards and new principles of life. The gift of the Church to the world is the conception of all life in relation to God, and of all men and women as brothers and sisters, for whom Christ died. And if the Young Women's Christian Association is to be a spiritual force in the days which lie immediately ahead of us, it must believe that the whole of life and all its relationships can be built up on spiritual principles, that our Lord spoke the truth when He said, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

With these thoughts in our minds let us turn to the work of the Young Women's Christian Association. In every land the work has grown out of and has been rooted

in a deep and simple devotion. We may think of it simply and truly as the creation of devoted souls serving by love. Of recent years, however, the Association everywhere has passed through a time of change; sometimes rapid, sometimes slow, often very painful, but surely it has been a time of real preparation for what was coming. When the hurricane burst upon us and all the new calls and new opportunities came, we were to some extent ready.

The years of war have been years of pressure for most Association workers. There has been hardly time for thought or even for prayer. Yet now, although the immediate future is still dark, with an almost impenetrable darkness, we must pause and ask ourselves whither we are going and what we are building.

It is my profound conviction that any work which is to survive will do so only as part of a wider movement, a spiritual awakening, a great stirring of the Spirit of God. I believe that we ought to cry aloud a call for HOPE and FAITH and LOVE. Surely a great HOPE is set before us. This is a day of unspeakable sorrow and of splendid opportunity for women, and therefore for the Young Women's Christian Association. Do not our very difficulties and differences give us ground for hope? There are among us differences of every kind, theological, political, social, national, educational, differences of class and Church and age. Is it not a characteristic of true Christian fellowship that it has the power of welding together in a deep unity in Christ the most diverse people?

There are two sides to FAITH, perception of the truth and the conviction that the truth will work. If our Association is to be a spiritual force we must have a great certainty at the heart of our life. The certainty that Christ holds the keys of Death and of Hell; that God loves and yearns over men; that the Holy Spirit lives and works to-day; that man is made for God and that the nature of things responds to the message of the Gospel. We need the note of victory in our work. "This is the victory which overcometh the world, even our faith;" not the faith of a creed, but the faith which means the following through life and death of our crucified and living Lord.

But is it after all madness to speak in this way of Hope and Faith? Many during these days have been appalled

by the religious and moral conditions revealed by the war. The youth of the nations, we are told, is alienated from the Churches; every succeeding generation is increasingly ignorant of the very meaning of Christianity; we seem to be on the verge of something like a moral landslide. Is hope mere folly?

Think again! Think of the millions of men in all the armies ready to go through hell itself for an idea only dimly understood. Dare we despair of them? Surely our hope has been born out of our very despair of ourselves, out of our desperate need of God, out of the passionate desire of "this unhappy but not inglorious generation" for something better, out of the sense that these horrors are not according to the will of God. Here indeed is the whole root of the matter, everywhere men are asking passionately and wistfully, is the universe friendly, can love triumph?

This is the root of the whole matter. Is LOVE the fundamental spiritual principle which is the true law of the universe? And this because it is the very nature of God, and the true nature and destiny of man made in His image. What else is Christianity but the revelation of this very truth? What else is our task than to translate it into action?

Let us ask ourselves anew—Where does our HOPE lie? Let me close with two thoughts about the answer. As we battle with the powers of evil, we must learn to understand again the meaning of the Cross. HOPE is associated in New Testament thought with the resurrection, and before the resurrection there comes the Cross. Cheap hopes are folly; hope which ignores the reality and the strength and the tragedy of sin is merely shallow optimism; hope of victory along any other or in an easier way than the way of the Cross is doomed to disappointment. Love in a world like this means the uttermost of sacrifice.

As we seek to build up life anew, and think of the place of our Association in this building, we must try to think of it all as Sacramental Service. The Personal Presence of Christ revealed in all our life and work, the setting forth of Christ for the whole of life, this is the true purpose of it all, whether we serve as committee members, secretaries, wardens of hostels, or in canteens. It will not do merely to say that life must be spiritual right through,

we must so live it, so do our work that in it and through it, apart from any words, the Spirit of Christ is set forth. So only can we show men "that all life is of the same stuff." We shall not get very far with girls just now by mere words, but rather by ordinary everyday work and service.

This means quite simply two things—that in Christ all life is sacred; that everything in life that cannot be conceived of as in Christ must go out of life itself.

None of us alone is sufficient for these things, we must seek for a renewal of the sense of our unity in Christ, not in theology but in Christ Himself. We must make way for Him in all our life together. Spiritual work cannot be done by mechanical means; the Spirit works through human personalities, through the life of the individual, and through our corporate life in Christ. If we are to set forth Christ for the whole of life, then the whole life of each one of us, and of our Association as a whole, must be Christ-filled. This will mean that in time we shall come to have a different sense of proportion in the way we spend our time. I think most of us who are secretaries, for instance, feel that unless we are writing letters or "doing things" we are wasting our time, and our committees think so too! But, really, quiet times of prayer and thought, both private and corporate, are just as important as our practical work.

Again, this purpose cannot be fulfilled by the workers and leaders, it must be carried right into the life of the whole membership, and not only into their life in the Association but into the whole of their life as women and as workers in the world. For many this recovery of the sense of God in life, this attempt to build life again in Christ, to present Christ to the world, will be a very silent thing; it will not express itself in words or preaching, and much less in theology; it is a rediscovery of the truth about God and about life, a rediscovery for many from the very beginning, and only gradually as it grows, expands and unfolds will it find for itself again expression in words and creeds. May we not think of much of our work as a silent sacrament of love?

Training for Service.*

Fanny Street, M.A.

We are all conscious to-day of the enormous possibilities of work and of service to the community opening out before women. Admission into this new and boundless field is to some extent one of the unexpected consequences of war; unexpected because at the outset of it some people were inclined to think that women would be "taught their place" by the dominance of military necessities. We have indeed learnt much about our place in a nation at war, but not quite what was prophesied to us by the short-sighted. Rather we rejoice in the justification of our own revered prophets and pioneers, the women who claimed for us, in spite of ridicule and disbelief, the whole duty of citizens, for to-day the State needs the services of women as never before, and finds the trained and experienced woman worker of incalculable value.

It is, however, a mistake to attribute the change of estimation in which women's work is held merely to the opportunities afforded by the war. If there had not been already in existence a number of women trained and equipped to render useful and necessary service, the moment might have passed unused or the failings of the unready been placed to the account of the whole sex. Fortunately there were qualified workers able to demonstrate conclusively that in the women of the nation there was a vast reservoir of potential ability awaiting employment. Gratitude for the services and respect for the example of these women, apart from other motives, should incline us to consider seriously the importance of training. It is impossible to calculate the amount that might have been done if every woman had before the war received some training for a definite form of work. No one could, of course, have anticipated or prepared for the many unusual demands that have arisen, but real training of any sound kind can always be adapted to more than one purpose. The mind trained to think out one problem can be applied to another; the good organizer can administer

* An address delivered at the opening of Duff House, 43a, Acacia Road, London, N.W., as the Training Centre of the Young Women's Christian Association of Great Britain, May 2nd, 1918.

successfully more than one kind of business or household. A prominent official, who had successfully built up a new and important Government department, said to the present writer a year ago, "The university woman has paid us every time." Much, it is true, has been done in emergency by women who have received a brief and hasty training or picked up their experience as they went along, but it would be disastrous for the future of the nation if women therefore took it for granted that this emergency training were a normal or desirable course. We can scarcely measure the power for good that might be available in the difficult years of peace if every young war-worker, when released from her present duties, were to complete her training for the vocation which the war has found for her or find and prepare adequately for one more constructive and peaceful than that imposed upon her by the necessities of warfare.

Much might be done to create a sound opinion upon this important matter by individuals and associations to whom women look for guidance. It may be worth while to set out here some of the reasons which make it imperative that training for service should become the rule for the majority rather than the exception for the few. The supply of really efficient and expert workers in any field is always less than the demand, and first-class men and women are all too rare. After the wholesale destruction of the young men, to whom we were looking for the regeneration of society, we must turn with double appeal to the girls who we hoped would work with them at that great task, but who must now in many cases take up the work alone. "The supply of persons well qualified to serve God in Church and State," which the University Bidding prayer recognizes as needful to the world, must be drawn in future from both sexes, and therefore young women of means and leisure are specially called to pioneer in fields not hitherto tilled by their sex. A girl who is conscious of power or opportunity should spare no pains to develop and train her gifts, and to find the right field for their use. It is a profound mistake to think that exceptional gifts dispense one from the duty of training. Too often is it supposed that the really brilliant need no apprenticeship; but behind the apparent facility of the expert there lie years of toil and severe drilling, which alone can give the

mastery and ease displayed, and only really good material can endure the necessary labour, as the best wood takes the highest polish.

The world needs, however, followers as well as leaders, rank and file as well as commanders, and these also need their training. We are entering upon an age which is clearly going to be dominated by the ideal of service for all. The false ideal of the "lady" as an unoccupied person is surely dead. In the years before us labour will be expected from all who can render it. It may be recompensed by a wage, so described, or it may be required in return for some form of inherited provision; but no one of us dare live in the peace which is being so dearly bought without making each our own contribution to it.

In many respects it is perhaps more important to insist that the voluntary worker needs training. Economic stress will probably compel those who work for a wage to secure a special qualification if they wish to be safe. Moreover, the responsibility and supervision to which the paid worker is subjected are in themselves a safeguard against disastrous errors. But the untrained voluntary worker, who by reason of her freedom from economic bondage cannot be supervised or dismissed or compelled to work to a system, may become far more dangerous, and it is all the more necessary, therefore, that she should prepare herself by undergoing appropriate training. Those who take up voluntary work have usually no lack of the necessary means and leisure, and the increased opportunities of public work open to women make it desirable that as many as can do so should be preparing to render this form of service to the State. To be a Poor Law Guardian or a Borough Councillor needs a considerable equipment of knowledge and experience, and in domestic and local administration of this kind there is special need for women's work. The recent growth of various training schools for social service and administration in connection with the universities shows that the importance of the matter has been realized upon the intellectual side, while settlements provide also, in some cases, for the training of the worker in an atmosphere created by a particular religious or ethical belief. The Young Women's Christian Association is undoubtedly taking a wise step in setting up its own training centres, where its future workers may be

given complete mental and practical preparation for their vocation, in close touch with the whole movement and under the inspiration of its wisest leaders. It is to be hoped that other candidates desiring a training which seeks to penetrate the whole course with the Christian spirit and motive may avail themselves of this unique opportunity, even though they may have no intention of offering themselves to the service of the Association, for no service to the minds or bodies of men and women can be adequately given except by those who realize how intimately these are interwoven with the spirit.

It is well, too, that as a Christian Association, sending out women to do religious work, we should make provision for suitable preparation for this tremendous undertaking, for women have too often in the past been expected to do spiritual work of the highest importance without adequate, or indeed any training. We should not dream of attempting to act as physicians or surgeons of the body without severe and prolonged training, nor should we be allowed to practise without giving evidence that we had so qualified ourselves; but amateur, unskilled physicians of the soul abound among us; they do not hesitate to practise, and too often the souls of their patients have no defence against them. Yet surely, anyone who undertakes to give spiritual direction to her fellows must be not only well qualified to deal with the things of the spirit, but also, since spirit, mind and body are so closely connected, be instructed in intellectual and physical development too. A lecturer at a training house for Deaconesses was once describing her work to a group of students. She told how she taught her pupils theology and Church history in some considerable detail, including a study of the heresies which grew up in the first few centuries of the Church's life. To a surprised listener who asked, "But why do you teach them all those isms?," she replied, "You never know when a charwoman upon a doorstep may not put to you one of those 'isms' and ask for the Church's answer." Again, no woman should attempt to give spiritual counsel to another unless she is expert enough in the signs and conditions of bodily health to know whether the listener can profit by her advice. A disastrous encounter with an unruly student was once prevented by a teacher who had the sense to say to her

pupil, "Go and have some tea and come and see me afterwards." The teacher spent the intervening time in prayer; the student in much-needed rest and refreshment. Both preparations contributed to the happy result of the succeeding interview.

At the outset of adult life it is often puzzling for the young would-be worker to know what the Master would have her do; but clearly the first obligation is to develop all her natural powers to the full so that she may offer herself to Him as a polished and well-tempered instrument for His hand. The completeness and variety of a course of Young Women's Christian Association training, and the wide scope for social and religious work now offered by the Association, make it possible for a girl, who is not yet quite certain of her special bent, but who desires to train for Christian service of some kind, to submit herself to the discipline and guidance provided there, in confidence that she will be on the right road to her goal. The most expert worker can do nothing of value except as she is used and directed by God for His purposes; we can bear no fruit except we abide in the Vine. But it is our part to see to it that no clumsiness or lack of training on our part may lessen our usefulness; let us therefore set before ourselves the highest possible ideal of work and service and strive "To be to the Divine Goodness what His own hand is to a man."

Y.W.C.A. TRAINING CENTRES.

United States—Miss Caroline B. Dow, Warden, 135, East 52nd Street, New York City.

Great Britain—Miss Winifred Sedgwick, Warden, 43a, Acacia Road, N.W. 8, London.

Temporary Course for Y.W.C.A. War Workers—Miss Cecil Heath, Tudor House, Newington Green, N. 1, London.

South Africa—Miss Dora McCarthy, Ellaslea, Main Road, Mowbray, The Cape.

Italy—Casa Unionista, U.C.D.G., Torre Pellice.

Australasia—The Secretary, Training School, 5, Lyons Terrace, Liverpool Street, Sydney.

Some Present-Day Women of Russia.*

Sonia E. Howe.

EVENTS in Russia are passing before our eyes like an ever-shifting kaleidoscope, and we do not know from one day to another what new configurations there will be. The changes are so rapid, that those who watch Russia merely from the outside see nothing but shifting, broken bits, but for Russians there are still visible certain elements of stability. For instance, there are the women of Russia, and we find them playing their *rôle* in every political party. We have such contrasts as Madame Kolontai, Lenin's friend and coadjutor, and Countess Sophy Panin, the first woman to hold ministerial office. Madame Kolontai, the widow of a general, a woman of the world, a brilliant orator, came with Lenin to Russia, having travelled from Switzerland through Germany. When in July Lenin's first attempt to wrest the power from the Provisional Government failed, Madame Kolontai escaped to Sweden. Later she returned, and in the present Bolshevik Government she is Commissary, or Minister, of Public Welfare. As to Countess Panin, she is an ideal Russian woman, level-headed, gifted, altruistic, who from her girlhood has desired to devote her life to the welfare of the working classes. Her family disapproved of her ideas—she was considered eccentric, but neither ridicule nor opposition could deter her. She persisted in her studies, and in course of time the young Countess became a power for good among the working people of Petrograd. In her own house she organized a soup-kitchen and gave lectures to enlighten the minds of the people who thirsted for knowledge. Her "Peoples' Palace" became a centre of light. With the introduction of the new *régime* came public recognition; she was appointed Assistant Minister of Education. It was in this capacity that, after the Bolshevik coup, she was made a prisoner by Lenin's order and tried before a revolutionary tribunal. Her crime was that she refused to hand over to the usurpers a large sum of money

*A paper read before the Committee of the International Union of Women Workers on March 12th, 1917.

given her for very special educational purposes, which money she declared she held in trust for the lawful Government. The Countess endured imprisonment but remained firm, and it was only after her friends had found bail to the amount of the coveted sum that she was set free.

The gap between these two prominent women is filled by a number of others, who are doing their share in the great task of building up a new Russia. I do not intend writing about work performed by women of all countries alike, but will confine myself to some typically Russian activities.

When Tsardom collapsed, the Provisional Government, in accordance with the political programme of all the liberal parties, introduced universal suffrage. This new privilege was taken very seriously by thoughtful women, and many unions were formed with the object of educating the women of the working classes to make good use of their privilege. Take, for instance, the "Woman's Society of Public Enlightenment" of Sergievo, the township which has grown up around the famous Troitsa Monastery.

The statutes of this Union are interesting as showing serious and deliberate intention to improve every sphere of civic life. Last July the Union put up its founder and president, Mme. Krassyuk, for election as municipal councillor, and in spite of a short time available for canvassing, she was elected, and that chiefly by the soldiers' vote. This lady is a charming, refined and cultured woman of about twenty-eight years; while by marriage she is the wife of an officer, and by profession an agriculturist, she is by nature a poetess. It is her conviction that patriotism and religion together will save the country, and thanks to this two-fold basis she has attracted the religious-minded women of the people. It was my privilege to attend one of the meetings of this Union, and to take part in the debate. The idea of the energetic president is that the women of the working classes should be encouraged to take the initiative, and that the *rôle* of cultured women should be merely that of judicious guides and advisers. She hoped that gradually all the various women's societies would become federated.

The disastrous break-down of the Russian Army (a result of Bolshevic propaganda and of the deliberate action of the Government, by which military discipline was

abolished) led to wholesale desertion, and in consequence a new women's movement was inaugurated.

There was nothing unusual in the fact of Russian women fighting in the ranks; it was only the formation of special women's battalions that was an innovation. This idea originated with a Siberian peasant woman, Botchkareva, who had been a soldier since the beginning of the war, and for her bravery had been decorated with the St. George's Cross. The wave of cowardice which swept through the army—hitherto renowned for its bravery—disgusted this patriotic, martial woman. In order to counteract this disgrace she originated the idea of special women's battalions, and the Provisional Government accepted her proposition. Her appeals for volunteers found immediate response, and the majority of the first women soldiers were women of higher education and good social standing, although within a few weeks after this idea had been taken up, women of every class and of all conditions were flocking to the recruiting centres of the "Woman's League for Saving the Fatherland" in Moscow and Petrograd.

Among the women who have stood out prominently during the first months of the New Russia is an old lady, the veteran revolutionist, Mme. Breshko-Breshkovskaya—the first exile recalled from Siberia by the Provisional Government. She threw her whole influence into the scale of patriotism and of loyalty to the Allies. Another famous revolutionist, Vera Sassoulitch, wrote a little pamphlet, "Loyalty to the Allies," in which she explained in simple language for the ignorant masses what the Allies were doing at that time for Russia. Yet another revolutionist and public character, about whom a good deal was written in the foreign press at the time of her trial, and later also about the ill-treatment she had suffered at the hands of the police officials, is Marie Spiridonoff. Unfortunately she is a Bolshevik and in favour of class warfare in place of fighting the external foe. She has been the president of the Peasant Congress, which met last autumn in Petrograd, and in one of her speeches excused the terror and tyranny of the Bolsheviks as necessary means to the desired end—the dictatorship of the proletariat. Exile in Siberia and cruel treatment have made her a fanatic, although I recently read in the papers that she is against the ratification of the peace treaty. In contrast to Marie Spiridonoff, let me

name still another woman of revolutionary antecedents, Mme. Axelrod. A convinced follower of the teaching of Karl Marx, and an Internationalist, she has nevertheless shown herself in the hour of Russia's need a true patriot. When in October, 1917, the Provisional Parliament met in Petrograd in order to prepare for the Constituent Assembly, two women made their *début* in Russian parliamentary life: Mme. Axelrod, representing the Social Democratic group, "Edinstvo" (oneness), of which the veteran revolutionist Plekhanoff is the leader, and Mme. Kouskoff, representing the Co-operative Movement, one of the strongest and most living organizations with branches in every part of European Russia and Siberia. These two leading women are of a very different temperament—Mme. Axelrod is rugged, stern—a born fighter: Mme. Kouskoff—gentle, womanly and conciliatory, but both spoke words of wisdom and power, and by their speeches, full of burning patriotism, gave a touch of colour to the proceedings. At a moment when everything in Russia seemed to be swayed by arguments, party cries, cowardice or impracticable idealism, these two women, typical of many of their sisters, were possessed of sound common sense.

It has been my privilege to meet Mme. Kouskoff, and from all I had been told of her great activity, of her power of leadership, of her position as owner and director of an influential newspaper, *The Power of the People*, I expected to meet a masterful woman. I found her gentle, full of charm, sympathetic. Her heart ached for the people, for she fully realized the utter exhaustion which had taken hold of the masses.

During the dark hours of national impotence one of those Russian women whose works "follow after" has died. Madame Barbara Morosoff, the widow of one of the richest manufacturers in Moscow, has been renowned for her practical and generous support of popular education. It is probably due to the fact that in her own youth she had lacked educational advantages that in later years her munificence was devoted to the furtherance of education. Thanks to her manifold activities on behalf of students she had been given the loving epithet of "Protectress of Learners." She not only subscribed largely to societies assisting needy students of the Moscow University and of the Higher Technical School, but herself

founded various educational establishments; for instance, in Moscow a school of Arts and Crafts, and a Commercial school in Tver, where the Morosoff factories are. In that town she also founded a Preparatory school for a thousand pupils, and a special course of lectures for the workers. Thousands of people attended these lectures, which were under the able direction of a renowned educationalist. In 1903 the lectures on commerce and trade were closed by order of the Government, which considered them "dangerous" from a political point of view. The director was sent into exile. Madame Morosoff founded many elementary schools in various parts of Russia, and to promote higher education she spent 50,000 roubles on equipping the People's University in Moscow. It was she also who built the public library named after the famous author Turgenieff; to Tver also she gave a fine free library. She built and endowed at the University of Moscow a clinical department for the treatment of mental troubles, and she and some other members of her family equipped a Research Institute for cancer.

Madame Morosoff was an active member of the Educational League, which had branches in ninety centres. In 1907 this league was suppressed by the Government; however, immediately after the Revolution it revived. The first woman's club in Moscow was due to this energetic and far-seeing lady, on whom the war made new claims. Thus she organized and supported a feeding centre at the front, and also ran her own hospital with thirty beds.

Those who had the privilege of knowing this friend of the people called her a "unique" woman. She combined with a warm heart a clear and wise mind, and her benevolence, which was so manifold and far-reaching, never bore the stamp of casual philanthropy, but was always characteristic of genuine and carefully-thought-out benevolence. Madame Morosoff lacked absolutely the offensive traits of condescension and of conceit so common in public benefactresses. With simplicity of manner she combined all the qualifications of a successful hostess, and in her hospitable house some of Russia's most renowned *savants* and writers loved to gather. This great-hearted and clear-minded woman, whom riches had not blinded to the needs of her less fortunate compatriots, reaped love and admiration from all who knew her. Madame Moro-

soff's death has left a great blank in the intellectual life of Moscow, but she has been spared the devastation and the havoc wrought by the Bolsheviks, to whom she was but an obnoxious capitalist, destined to be destroyed.

I could multiply examples of public-minded women whose gifts of leadership have secured them recognition, but I must confine myself to mentioning just a few. There is, for instance, Countess Barbara Bobrinsky, whose social, philanthropic and educational activities have made her renowned in Moscow. Again, there is Madame d'Issaevitch, who has organized work among blind soldiers; she had to seek them in their villages and persuade the unfortunate men to come and learn how once more to become independent. In order to know exactly where the blind men's difficulties lay, she lived for days blindfolded. She has a wonderful way with her, and under her influence helpless, embittered men become once more useful and content. To quote but one example, that of a young soldier, whose cheerful nature had made him a general favourite in his regiment. Then after a battle he was taken into captivity, where he lay uncared for, and when after two years he was sent home as a totally disabled prisoner of war he had turned into what she described as "a snarling, fierce wolf." Yet Madame d'Issaevitch won him back to life, to sweetness, and once more he became a favourite, thanks to his renewed brightness.

To this gallery of noble and devoted women I would add two more whose activity is also wholly consecrated to the service of the people. The one is an old lady—Princess Vera Gagarine; the other, a young girl, her niece—Princess Sophy Lieven.

For forty-six years Princess, now "citizen" Gagarine, has devoted all her time to the people, and among the many things she has given them is a model hospital with sixty beds, the upkeep of which has cost her 60,000 roubles annually. In her palace in Petrograd many religious meetings have been held: she organized workshops and soup-kitchens, and on her estate in the Tula Government she founded an Industrial school which is housed in a model building. On this estate, too, there is a hospital for the ten thousand peasants living in her village. Though over eighty years of age, and crippled by rheumatoid arthritis, the Princess remained on her estate when all her

aristocratic neighbours fled for fear of being murdered. My dear old friend stuck to her post in spite of danger; but as she put it to me: "I have never been able to live out of Russia as so many of my relations have done. For me Russia has always seemed a poor, sick man, and I had to stay with him; therefore also now I feel that my place is here, although I know quite well that I may be murdered. I am not at all angry with the poor, ignorant peasants, still, I admit, that it is not a very pleasant thought to be murdered," and then, with a look of perfect peace, she added, "but I am in the Lord's hand."

The quiet and unassuming work done by her niece is worthy of notice, for this young girl had taken upon herself the care of a thousand refugees. Princess Sophy Lieven not only carries on all their official correspondence, and acts as intermediary between them and the Government, but has a dispensary in which she and her assistant receive the sick and needy. She has organized work for the women who sew garments for the army which the Zemstvo supplied ready cut out. My friend also runs a shop for refugees, who she discovered were often left without the money allowed to them by the Government, and even when they did get the money the village shop was not able to supply the ration allotted to them. At first the Princess drew on her aunt's stores, but then she arranged for sugar, cereals, oil, etc., to be consigned to her, and in a special shop which she established, the refugees are now sure to be able to procure what is their due. It is my friend herself who keeps the books and gives the orders for supplies.

Thousands of women in humbler position of life—journalists, clerks, etc.—are doing, or perhaps it is more true to say did, much to instruct, assist and develop the women factory workers. There are tremendous tasks and also great possibilities before the cultured women of Russia, but at present they are helpless, because proscribed by the Bolsheviks as enemies of the proletariat, as capitalists. The leisured classes are temporarily ruined through the confiscation of landed estates, and of house property; dividends are no longer paid to shareholders; the professional classes are unable to carry on their usual work; the law-courts have been closed; journalists and authors find no market for their productions. The Petrograd correspondent of the *Daily Chronicle* writes of gentle-

women selling matches and newspapers in the streets.

Things are topsy turvy at present in Russia, and equality has come to mean that everybody, because a *Citizen*, is equally able to do any and every kind of work. But one thing is certain, Russia will come out of the appalling state into which she has fallen, and then the nation will have learnt by bitter experience, that education is better than ignorance, and discipline than self-determination: that licence is not liberty and that deeds alone, not words, can save a country. There is magnificent material in Russia, but the last year has witnessed a terrible spell of "creative impotence, which shows itself in words, and of which Kerensky, par excellence, was the personification," to quote a Russian writer. We who know Russia, and who know what has been achieved by Russian women in the past in spite of almost unsurmountable obstacles, and under hopeless conditions, are convinced that women will play a great part in the reconstruction of the new Russia which must inevitably follow on the present state of devastation.

In the life of the Church, too, women will have their share. They have received a vote and voice in Church matters and will take an active part in this sphere of life. It may strike some of my readers as strange to speak of woman's participation in religious activity as something new, but in Russia it is so. Women religiously inclined either entered convents, or spent their time visiting churches and making pilgrimages. They would give alms liberally and pour money into the coffers of monasteries and churches, and very rich women might endow almshouses etc.; but this was done to gain merit, not as personal service. Since the revolution has liberated the Church from the shackles which had kept her from being a power for good, a reform movement is making great strides, and women are to take a new place in the Church. It is a sign how little work has been done by them, that, in the progressive press the following new activities are suggested: to provide seats in the grounds surrounding the churches; to see to order and decency during service time, (there are no seats in the churches, the people stand and there is a perpetual coming and going and children are apt to wander about). It is also suggested that lay-women should read the lessons in ordinary parish churches as has always been done by nuns in convent churches.

There is to be a re-organization of the Church, and as State and Church are no longer one, the Church will have a chance to develop on the spiritual side, which hitherto has been left severely alone, to the detriment of the nation. All that is best in Russian life and which is at the present moment hidden from view will, God grant it, make itself again apparent, and Russian women will take an active and prominent part in the re-organization of the State and in the reconstruction of civic life.

Government Education for Girls in China.

Margaret E. Faithfull-Davies.

CHINA is a big country. Though this remark seems to be a common-place, still it is a fact which must be borne in mind when reading an article on China. A lady once said to me, "Two missionaries came to my house lately on different occasions, to speak about China, and one said that foot-binding was entirely given up, while the other said that the custom was as prevalent as ever, and that there was no change. Now, tell me, please, which spoke the truth." I replied, "The first lived in a city, and the second in the country; each spoke of the part she knew, and her hearers concluded that her words applied to the whole of China."

This paper will be chiefly about happenings in the big cities of China, for at present there are no Government schools in the villages, and very few in the towns. A country town may have one school, and a large city scores of flourishing girls' schools under the Local Education Board.

In country places there may be little Christian day schools for girls, and in many of the towns are boarding schools for the daughters of Christians, for missionaries early saw the need of educating the daughters of the converts, and some of these schools are old enough to

have kept their jubilee. Girls can study from kindergarten to college in the different mission institutions; but of these reports are issued, which are within the reach of all who are interested. In the province of Fukien, which (according to the Year-Book just issued) is ahead of the other provinces as regards mission schools for girls, the numbers are—

Girls in Protestant mission schools	...		10,500
Girls in Government schools	...	...	2,500

Government education for girls, which is the real subject of this paper, is younger than the twentieth century, but in its short history its vicissitudes have been many and various. The Boxer Rebellion in 1900 brought great changes in its train. Through its failure the eyes of the Chinese were first opened to the necessity of adopting Western methods and education, if they were to compete with European nations. They saw that they must inevitably go under if they continued their former policy of isolation. The Boxer Rebellion, which was in fact an anti-foreign rising encouraged by the Dowager Empress, was the last despairing effort of the old order of things before it passed away. The old Empress had no lack of commonsense, and after that failure she issued decrees which were more or less revolutionary. The very changes which her nephew the Emperor had attempted to make, and for which she and her party had deposed him, were gradually introduced by herself in her imperial edicts. The anti-foot-binding decree very early in the new century made a great stir. For years previously the Anti-Foot-binding Society, started by Mrs. Archibald Little, had done a grand work, and in every important city were little groups of the most enlightened and progressive people who refused to allow foot-binding in their own families, and urged young men to pledge themselves not to marry bound-footed girls. Such people were in the minority and were often ridiculed, but the edict put them in the right, and before long natural feet in open shoes were the height of fashion, and wealthy middle-aged ladies, whose feet were too much deformed to change their shape, put socks and low shoes over the top of bandages and bound-foot shoes in order to appear as if their feet were unbound. The whole life of a Chinese girl was changed by this edict as much as the life of a cripple is changed when he throws away his crutches.

A decree enjoining the education of girls and the establishment of schools appeared about the same time as that against foot-binding, and at first it was a blow to Chinese parents on the ground of expense. I heard it discussed by Chinese ladies in my drawing-room as a sad calamity. "Girls will now be as expensive as boys, and what are we to do? Soon it will be difficult to get them suitably married, if they are not educated."

The old days, when girls might or might not study a little at home with their brothers' tutors, were over, and anxious mothers thought of books, and school fees, and school clothes, and all the needs of the boys at school, which would soon become the needs of their sisters also. Schools for girls soon began to spring up in the large cities, at first financed by wealthy and public-spirited men of local importance. Houses and furniture were easy to get, but the difficulty of finding teachers was great, and pupils of mission schools, some only half through their course, were offered large salaries if they would come as teachers. The demand exceeded the supply so greatly that the teaching was often a mere farce, as when a woman who could play an octave with one finger taught a singing class, and a man who had studied English for one term, and had not finished the First Reader, became a teacher of English. At that time the mission schools were filled to overflowing, and non-Christian parents would beg that their girls might be received into schools meant only for Christians.

In all the new schools one day in seven was a holiday, but it was not always Sunday. A progressive Chinese man of my acquaintance told the Christian girl whom he had engaged as a teacher in his school for girls, that Friday would be Sunday in the school. She replied that, if so, she would have to leave, because she wished to keep the Christian Sunday, on which day services were held in the churches. Finally he yielded, and kept Sunday as a holiday, so as not to lose her. In the most important centres Normal Schools were opened, in which young married women studied for two years the books which they were afterwards to teach, and gained a teacher's certificate. There was no idea of taking them on any further in their studies than the books they were to teach, and no instruction or practice in the art of teaching was considered necessary. When these certificated teachers emerged after

their brief course, schools sprang up like mushrooms, but were often closed after a few weeks or months, the reason frequently being a strike of the pupils, perhaps because favouritism was shown by a teacher, or because they thought they were paying too much for food or firing. There was no discipline, and, indeed, the pupils often ruled the teachers.

During these transition years foot-binding was gradually diminishing, and girls whose feet had never been bound at all were growing up. I remember a Chinese literary man telling me of a strange sight he had seen—the girls of an official family *walking* to school, with an old woman who carried their books. It was a sight which soon became ordinary, and in time day schools were the rule, and proved far easier to manage than boarding schools. Old-fashioned people shook their heads over the new boldness of females who walked abroad, but they mourned even more woefully over the studies which occupied them. To the older literary men real education was to spend several years in learning the ancient classics by heart, and then to begin to acquire the meaning of what had been learnt. After learning to write character came the practice of essay writing, the crown and summit of all. The older men who had entered official life and had won distinction, had gained it by their skill in essay writing alone. No wonder that they thought it terrible that boys and girls should spend their time in studying history, geography, and arithmetic instead of the Chinese classics, which were to their mind the greatest treasure of the Chinese race, and a boon to all mankind. They did not approve of the "National Readers," a series of books which all missionary teachers welcomed, because in them was the first attempt to teach Chinese characters in a scientific way, beginning with the easiest, and teaching sound and meaning at the same time. The series has been greatly improved, and is still used in all primary schools, and the custom, which obtained through many centuries, of first teaching the sound of the characters only has died out. The "National Readers" were followed by books of geography, science, history, ethics, and mathematics, and at first some were too easy and some too difficult, and they left much to be desired, but they were continually altered and improved until the grading became quite satisfactory. The speed

with which book-shops sprang up in 1904 and 1905 was most extraordinary, and was in itself enough to prove that China had ceased to be a slow-moving country. The shops were supplied by the Chinese Commercial Press, then a small concern, which now has branches all over China, and turns out millions of books. At the headquarters in Shanghai are well-qualified men who are always at work preparing educational books, which are used by Government schools and mission schools alike over the whole country.

The edicts of the old Dowager Empress after her return to power in 1902 may be considered as the first incentive to the general education of girls in China (apart from that given by missions), and the next landmark is the Revolution in the autumn of 1911. The years between were years of steady progress, from the crude beginnings when books were inadequate and teachers knew little more than their pupils till a settled curriculum was evolved with fairly competent teachers.

The effect of the Revolution on women and girls was quite extraordinary. Of what a Republic was they had only the vaguest idea, and how the government differed from that of an Empire was a mystery to them, but the great idea seized their minds that men and women were equal under a Republic. That all classes were equal was another popular idea, though less acceptable than the first. Then appeared the women soldiers of the Revolution, called by foreigners the Amazon Corps. Girls ran away from home, and even from Christian boarding-schools in a fever of patriotism, determined to give their lives for their country. They cut off their hair, dressed in men's clothes, and went to Shanghai or Canton to enlist. The authorities were rather perplexed as to what to do with them, and were also astonished at the condemnation expressed in the foreign newspapers, and in the end the Amazons did not join as a corps in any battle, though several lost their lives fighting, disguised as men among men. A suffrage magazine for women was also started at that time, but the suffrage agitation was short-lived.

When China finally became a Republic, and the people in all the provinces seemed to settle down, new activities for women began. In some cities Women's Law Schools were opened, and the professors of the Men's Law Schools

would lecture in them at certain hours. The course was not long, and the certificates were easily gained by women who were fairly well educated. At the same time lectures and meetings became the order of the day, and women lecturers attracted crowds to listen to them. Chinese ladies were exhorted to dress simply, that there might be no difference between rich and poor, and cotton material woven locally, and called "patriotic stuff," became a symbol of patriotism. The curious result was that women were moths and men butterflies, for Chinese men were not disposed to relinquish their silks, and went about as before in pale blue, purple and green, while women and girls were clad in brown and grey and drab materials, which were extremely unbecoming. The Women's Patriotic Society was founded and held enthusiastic meetings, and women subscribed largely through it to help the poor, and also to start schools for girls of very poor families. In these schools the teachers were honorary; rich ladies gave their time and teachers of other schools helped in their free hours. Women who were not themselves educated were seized with a great desire to study, and parents who had scoffed at the idea of education for their girls, found that the chances of making a good marriage for them would be small. Once again the girls' schools, Christian and non-Christian, of every kind became full to overflowing, and the supply exceeded the demand. Married women went to school, and girls of eighteen and twenty, who had never studied, joined the classes meant for tinies, who were beginning to learn to read. Additional schools soon sprang up, but this time they were better organized, and staffed with more capable teachers than before.

The excitement and enthusiasm engendered at the time of the Revolution died down as the people came to realize that their Utopian dreams could not materialize, and that there was as much corruption in the new officialdom as in the old. China has not settled down even yet, as the disturbances in different provinces show; she is not likely again to become an Empire, but the constitution has not reached its final form. The first years of the Republic, which was established in 1912, have been very troubled and disturbed, but education has been less affected than other departments, and has steadily progressed.

The control of the educational work over the whole of

China (except that of the mission schools) is in the hands of the Minister of Education, who lives in Peking, and has under him a body of men who form the Ministry of Education. There are national, provincial and district inspectors, who travel about to see if the directions of the Ministry of Education are being carried out. These men stay for a few days or a week in each town and city under their supervision. Every large and important city has a Government girls' school, usually called the Normal School, though as a matter of fact provision is usually made for teaching girls of all grades, and only the students in the head class are preparing to become teachers. The curricula for lower and upper primary and for middle schools are arranged in Peking, and are carefully followed, and the needed books are published by the Commercial Press. Government schools, private schools, and mission schools all follow the curricula to a great extent, partly because they are well prepared and partly because books not included in them are seldom reprinted, and soon become difficult to get. The smaller schools follow the normal schools in length of holidays, exeats, and general rules, but in some schools industrial work, such as weaving is emphasized, and in others the study of English. Small girls' schools are often started by private individuals or by a group of friends, who rent a house and supply the needed funds; but in time, if the schools satisfy the local inspectors, they are given grants by the education board, and occasionally women, who begin by advancing money and giving voluntary teaching, end by receiving good salaries themselves. As a general rule no fees are paid, however rich the parents may be, but in some schools the boarders pay for their board, and by paying extra may have superior food. The majority of pupils are day-girls, who eat their mid-day meal at school.

In all schools geography, history, ethics, arithmetic, simple science and the "National Readers" are taught, as well as calisthenics, singing, drawing, and needlework; but during the first years of the lower primary course the chief object is to teach the girls to read the Chinese character as well as to write it. To gain a working knowledge of the character takes years of study and close application, and, considering this handicap, the results attained are wonderfully good. In the earlier books of each series the

characters used in giving small doses of information are carefully graded in difficulty, and made attractive to children. The first book of ethics, for instance, contains little moral stories, something like that of chubby Augustus who would not eat his soup, each with an illustration.

Certificates are given to pupils at the end of the lower primary course, but these are not greatly valued, while an upper primary certificate is considered an important part of a bride's trousseau, and is exhibited to the wedding guests, handsomely framed among her grand new furniture. The day when certificates are distributed is a gala day in a school, and crowds of visitors usually assemble, and after hearing the speeches, view the maps, needlework, etc., done by the pupils. Exhibitions of calisthenics are also given sometimes, and athletic sports are not unknown.

The writer lately sent a letter to a well known official in Peking, asking him to inquire the latest statistics of Government girls' schools. He answered, " I wrote to the Minister of Education ten days ago, asking him to give me the statistics of girls' schools in China, and he kindly sent a reply to me yesterday as follows : ' In 1915 there were 3,633 girls' schools and 177,273 girls being educated, and that was the latest report from the provinces.' "

Among these at least 95 per cent do not pursue their studies higher than the upper primary standard, but girls of eighteen and twenty may be found among them, and as a rule those studying this course are old enough to form an excellent field for the work of the Young Women's Christian Association. They are capable, intelligent girls of strong character, and exert much influence in their homes.

When a Young Women's Christian Association Secretary was first appointed to the city where I lived, two of my pupils wrote to suggest some work which might be done for Chinese ladies. Both quite independently begged her to teach the ladies games, which they could play instead of the gambling card games, which are the chief amusement and the accepted means of entertaining guests. One of these girls herself, when sixteen years old, had been seized by the gambling fever to such an extent that she had played for three days and three nights (only ceasing for food) till she fell exhausted from her seat. Gambling is indeed the curse of Chinese homes, and though a few progressive women have started a crusade against it, much

needs to be done before the continual temptation to gamble can be removed from Chinese girls.

I will close with an extract from the *Chinese Recorder* of July last, which shows the ideas and aims of girl students: "When the Girls' Normal School (in Soochow) had its field day in the fall of 1916, after the forty events on the programme had been given with precision and grace, came a pageant representing the development of women. The long procession marched slowly round the grounds twice, holding the rapt attention of the spectators. First came the primitive woman dressed in leaves. Then came representatives of earliest antiquity, and of the middle ages, looking as if they had stepped out of the pages of Chinese history books. Those of the present were school girls, teachers, society butterflies with gambling things, nuns and slaves. Last came the women of the future. There were not only nurses and doctors, but postmen or postwomen on bicycles, newspaper editors, soldiers, aviators, judges and senators."

O Maître! Que je ne cherche pas tant—
A être consolé—qu'à consoler,
A être compris—qu'à comprendre,
A être aimé—qu'à aimer,
car
C'est en donnant—qu'on reçoit,
C'est en s'oubliant—qu'on se trouve,
C'est en pardonnant—qu'on est pardonné
C'est en mourant—qu'on ressuscite à l'éternelle vie.
Seigneur, faites de moi un instrument de votre Paix!
Là où il-y-a de la haine—que je mette l'amour;
Là où il-y-a d'offense—que je mette le pardon;
Là où il-y-a de la discorde—que je mette l'union;
Là où il-y-a de l'erreur—que je mette la verité;
Là où il-y-a de la doute—que je mette la foi;
Là où il-y-a le desespoir—que je mette l'espérance;
Là où il-y-a les tenèbres—que je mette votre lumière;
Là où il-y-a de la tristesse—que je mette la joie!

The Women's Movement in India and the Y.W.C.A.

E. I. M. Boyd, M.A.

Is there a Women's Movement in India? By the last Census Report of 1911 not one per cent. of the women and girls in India were returned as literate, including the Christian as well as the non-Christian communities. Nor is there yet anything approaching a National Council of Women Workers in India. Nevertheless, it is true to say that the same mysterious compelling movement, inspiring to self-development and the service of others, as is abroad among the women of Europe and America has begun to stir in the great world of over 150 millions of women in India. Moreover, the movement has progressed so rapidly in certain circles during the last few years that no educated woman of the rest of the world can refuse to be interested by it.

History sometimes runs such a quiet course that one wonders if progress is being made at all. At other times its pages and chapters are turned so quickly that one can scarcely take account of the development of events. Through such a period Indian history is passing at the present time. Reconstruction, which many of us are considering in the future tense in Europe, has begun in India, and, above all, in the world of Indian womanhood. The use of English for rather less than a century as the *lingua franca* of educated Indians, of whatever race or religion, has brought upon the ancient civilization of India the impact of Western culture. The education after the Western sort, which has been given to women and girls in India by European and American teachers, has awakened them from the quiet seclusion of spirit they lived in for centuries, so that there are now a number of women, older and younger, who must be seriously reckoned with by statesmen and social reformers alike in India and in this country.

No longer may we regard India as a field merely for giving of our best in any walk of life; it has become a field for co-operation, and especially on the part of educated women. It is true that not one per cent. of Indian

women are literate, but that small percentage wields an enormous influence in the country, and therefore presents out of all proportion to its numbers an appeal of utmost urgency for our sympathy and friendship. For granted we go to them in the spirit of co-operation, and in spite of all appearances to the contrary in certain quarters, Indian women are wonderfully ready to accept our friendship. The whole Indian Women's Movement owes too much to the self-sacrifice and labours of foreign missionaries and Government servants, and Indian women are by nature too full of the finest instincts of gratitude and affection, for it to be otherwise.

To sum up very briefly the history of the Women's Movement in India, we may say it has passed three landmarks. It had its origin in the little ill-equipped girls' schools founded by the first women missionaries to India from Europe. The schools organized by Miss Cook, of the C.M.S., in Calcutta in 1821, and by Mrs. Wilson, of the Scottish Mission, in Bombay in 1829, did some of the most notable pioneer work, but gradually others followed them in other centres. From the first the ideals of self-development for the sake of the service of others were steadily maintained, and it is the notable fact, often commented upon by students of social problems in India, that there is a much larger number of Indian Christians among the women in positions of responsibility than of any other community, small numerically as is the Christian body. The Christian ideal of service is engrained into the fabric of the Women's Movement as the result of the quiet, earnest teaching and example of those devoted first missionary workers.

The second landmark in the history of the movement was passed in 1854, when grants-in-aid were made available by the Government for "all institutions which could comply with certain stipulations as to buildings, number of teachers, text-books, and type of instruction." Under the Department of Public Instruction then formed it was stated that "female education shall be given frank and cordial support," and the despatch added that by means of a good education for girls "a far greater proportional impulse is imparted to the educational and moral tone of the people than by the education of men."

We cannot go into the story of the results of this

famous despatch, the Government charter as it has been called, of women's education in India. Suffice it to say that the history of the Women's Movement during the second half of the nineteenth century was the history of women's education, and that missionary effort has been the most important factor so far in the solution of the woman problem in that great country.

The Government, for one reason and another, was slow to follow up the despatch with definite action, but between 1860 and 1870 eight new societies of women in Europe and America began to send out educational workers for schools and zenana teaching in different parts of India. Also, the example of these foreign friends to the cause inspired several notable Indian efforts. As early as 1857 the Parsi community in Bombay adopted an educational policy for its women, and the Parsi School Association has since then collected large sums of money for the education of girls. Other communities, such as the Brahmo Samaj at Calcutta, have built up excellent schools, and many individual Indian educationalists have started schools in different parts, some of them very successful indeed.

The third landmark has been passed within our own time, and it was an event of a different character in 1912. In that year Her Majesty Queen Mary visited India, and from that year the Women's Movement has gained extraordinarily in momentum. It was an epoch-making event, which profoundly impressed younger minds in India that Her Majesty should accompany the King-Emperor, and should as a matter of course, according to the Western way of thinking, take her place side by side with her husband on all public occasions. Since then a large number of public gatherings of Indian ladies have been held, women's societies have been formed, and the question in particular of girls' education, from the elementary to the University stage, has become a burning one in many circles.

Public meetings are not perhaps taken as a very serious indication of social progress in this country. Western women have the reputation of being very easily gathered together for meetings! In India, however, public gatherings of Indian women are much more momentous, and it gives food for serious thought that during the months of April and May, 1916, alone there were three conferences of women in different parts of India to urge the promotion

of women's education. A conference was held of Jain ladies in Bombay on the need for more teachers and women workers; a Persian ladies' meeting was held in Calcutta to appeal for a purda college for girls, and a Nair ladies' conference met in South India and passed resolutions about education and the need of reforms on behalf of women. It is also a notable sign of the times that in May, 1917, the Viceroy received a deputation of Indian ladies, who wished to thank the Government for the abolition of indentured Indian labour in South Africa. In his reply the Viceroy mentioned women's education as one of many matters in which the Government would be greatly helped if they could get the advice and co-operation of women, and he definitely asked the deputation whether this was not essentially a matter in which ladies could take counsel together and help the Government.

The Opportunity to Help through the Y.W.C.A.

It is no light responsibility to realize that there is this dawning Women's Movement in India. It calls us to study the situation, to enter into the problems of Indian women, to seek to understand their aspirations, and, difficult as it may seem at this long distance to share the burden of more than 150 million women, it behoves us to do even a little to help them to carry it. Some of us may be already interested in some missionary society or some individual at work out there; for others there is still the link to be forged. To such we would commend the Young Women's Christian Association as a key to India. It is a small key, for there are only some 168 branches, with about 9,000 members, in the Young Women's Christian Association in all India, Burma and Ceylon. They are found, however, in all the largest cities, and in many smaller places as well, and they represent very many sections of the population. The key, too, is familiar to our handling, for the Young Women's Christian Association works on similar lines everywhere, and there would be no strangeness beyond the local colour were we transported to any Association meeting or building in India.

The Young Women's Christian Association began in India very much in the same way as it began in our own country. Individual Christian women here and there set about befriending groups of girls as they found them, those,

in the first instance, who were at least nominally Christian, but without much help in their Christian life. They were, in many cases, desperately lonely, and often all but overwhelmed by the pressure of the atmosphere of heathenism by which they were surrounded on every side. Then gradually, as the membership grew and more definite organization was needed, full-time secretaries had to be secured from Great Britain and America, Canada and Australia. Once on the field their trained outlook soon discovered more and more girls in need of the friendship to be found in the Young Women's Christian Association, and their disciplined energies have now built up a wonderful organization, reaching out to many classes of young women and adapted to very diverse needs.

The first young women to be touched by the Young Women's Christian Association in India were those of the domiciled community, the European and Anglo-Indian (Eurasian) girls, especially the latter. Although nominally Christian, their mixed parentage causes them to stand outside both the European and the Indian communities, and many are their problems. Yet they have furnished some of the most useful members of society once they are inspired with Christian character and ideals, and the Young Women's Christian Association has been greatly rewarded in its efforts on their behalf. Classes for Bible, missionary and social study have been carried on for years for such girls, as also professional classes in stenography, dressmaking, etc. Several City Associations possess buildings of considerable size, where teachers, nurses, business women, and others can live within their very limited means. Seven holiday homes have been opened at hill stations, where girls from the plains can enjoy the change they so sorely need. Quite large numbers are annually helped through the employment bureaux of the Young Women's Christian Association, and many are in positions of trust and responsibility over the country. Among this community the Young Women's Christian Association has a wide field in all the larger cities of India.

We may mention also that the Girl Guide movement has taken hold amongst the domiciled community. All the large centres have companies, and some up-country stations have already started them. The one great difficulty has been to get officers of the right spirit who are able to give the time to the work.

Very soon after the arrival in India of the first trained Association secretaries, they began to organise activities among school-girls and women students in missionary and Government schools and colleges. Successful residental hostels have been carried on for some time in Madras and are in view elsewhere. Bible Circles, missionary study, Conferences and week-end retreats have developed on the lines familiar to all who have been members of College Christian Unions in other countries. To begin with, the leadership has lain with missionaries or Association workers from abroad, but the ideal will be to secure Indian leaders, and doubtless the foreign workers will take places further and further in the background.

For it is among the girls in the High Schools and Colleges of India that the women leaders of the coming years are to be found. Indeed those especially that do not marry will be in positions of responsibility at a much earlier age for the most part than their fellow-students in Great Britain or America. In India it is not a matter of a woman doctor or teacher seeking a post, it is much rather the post calling out for the woman to fill it before she is scarcely qualified to take it! The very best therefore that the Young Women's Christian Association can offer in the way of spiritual inspiration and deep lasting friendship through its Student Department is welcomed by these future women workers of India in their student days. They are alert to catch ideals, astonishingly discerning in judgment very many of them, and more of them than perhaps some of us realize are showing independence of spirit. They will no longer copy blindfold the methods suggested by Western friends, and yet if served in the true spirit of Christian devotion and self-abnegation, there is no body of women in the world who will put to richer use than Indian educated women the best which the Young Women's Christian Association has to offer them in the Name of our Lord Jesus Christ, our Lord and theirs.

Besides the general City Associations, largely concerned with the needs of the European and Anglo-Indian young women, and the Student Department, the Young Women's Christian Association in India has a number of Vernacular branches. These consist of Indian Christian women, the members of a number of different Churches, and their activities are carried on in several different languages, one at least

of which must be mastered by every Association secretary allocated to this department. The little groups are often made up of women in humble walks of life, but their influence in their own villages and towns is of the greatest importance for the future of the Indian Church. They have all received a certain Christian education through mission schools ; many of them are pastors' or teachers' wives and daughters ; and all of them have opportunities for winning their neighbours and friends who belong to non-Christian communities such as are very much more difficult for the foreign missionary to obtain.

Under this department comes the work which is being done in Calcutta and Bombay for Indian nurses, and in this connection mention may be made of the scheme which has now been put on foot for the erection of a large hostel for Indian nurses in Calcutta, which has the support and interest of Her Excellency Lady Chelmsford. Indian nurses have many temptations and difficulties, and such a hostel will be specially appreciated in view of them.

Whether the Young Women's Christian Association will adequately meet the opportunity of the present time in India, which now lies open before it, just depends on us who read these lines and those whom we may interest in the matter. And it is imperative, if the work already done is to be conserved, much less extended, that there be reinforcements sent out in the immediate future. The workers under all the three departments are overdone. "There is not a City Association which is not understaffed" is the report of everyone who visits the work in India and meets the Home Committee on the subject. And beyond the existing work there is one group after another of Indian women who have been touched by the present-day movements we have mentioned, and who are open to the co-operation and Christian friendship of those who have had experience of work among girls and women in this country.

"We want leaders," said a prominent Indian Christian lady recently ; "yes, but much more we want friends, who will come out and settle among us, learn our languages, study our conditions, and then teach us to lead our own people." That is the challenge at present to the Young Women's Christian Association in view of the Women's Movement in India.

L'Elan Nouveau des Unions Françaises Pendant la Guerre.

Annie Donnedieu de Vabre.

C'est avec une joie bien profonde que nous devons constater tout d'abord l'élan nouveau qu'ont pris nos Unions Chrétiennes pendant la guerre. Si quelques unes restent stationnaires ou sont même, hélas ! désorganisées, beaucoup de nos groupements ont grandi et ont vu s'épanouir le germe de vie qui les avait fait naître. Comment expliquer cet élan ?

Beaucoup de jeunes filles, retenues auparavant par des préoccupations mondaines, des préjugés sociaux et surtout par une indifférence religieuse, ont compris le sérieux de l'heure présente. Elles ont voulu enrichir leur existence par le moyen le plus élevé ; en se donnant entièrement à une cause généreuse. Et ce n'est pas seulement dans les ambulances ou en participant aux œuvres de guerre qu'elles ont pu réaliser cet idéal ; si quelques-unes l'ont vu, d'autres ont voulu aussi préparer l'avenir en cherchant un champ pour semer, recueillir et répandre ensuite au dehors la vérité et l'amour dont notre humanité aura un si grand besoin. Ce champ, elles l'ont trouvé à l'Union.

La guerre a aplani bien des difficultés dans le domaine social et administratif. Les convictions personnelles étant bien mieux respectées qu'auparavant, elles peuvent produire beaucoup plus de fruits extérieurs ; et c'est ainsi qu'on peut voir, chose merveilleuse, des classes d'école se transformer le dimanche en salle d'Union. Quelle influence bénie peut exercer une institutrice présidente d'Union Chrétienne ! L'Union n'est plus pour beaucoup de jeunes filles, un simple lieu de culte, où l'on va par routine ou pour passer un moment, elle est une réunion, où chaque membre a le désir d'apporter quelque chose, et ce sont ces efforts personnels tout d'abord, qui donnent un élan nouveau à nos Unions.

Certaines jeunes filles, habitantes de hameaux dispersés dans la montagne, ne reculent pas devant des kilomètres à franchir pour aller à l'Union. D'autres, privées pendant la guerre de leur présidente, veulent, malgré tout, continuer à se réunir, ne serait-ce que pour

lire un article intéressant ou chanter quelques cantiques. Et pour celles-ci, l'effort, bien plus grand encore que pour les premières, consiste à vaincre leur timidité.

Et que dire des Unionistes des pays envahis qui, malgré les bombardements, ne sacrifient pas une seule réunion, et rendent leurs Unions plus vivantes que jamais! N'est-ce pas pour elles un effort non seulement matériel, mais surtout un effort moral et mieux encore un témoignage de joie et de confiance en Dieu! C'est au sein d'une de ces Unions qu'a été fondée la ligue "Jusqu'au bout!" "Je promets de ne pas me plaindre des longueurs de la guerre et m'engage à faire tous mes efforts pour réconforter les découragées et les amener à tenir ferme." (Engagement de la Ligue Jusqu'au Bout: Nancy, Mthe. et Moselle.) Comment de tels exemples ne feraient-ils pas grandir notre ambition unioniste?

Mais, sans nous arrêter aux individualités, nous trouvons dans l'effort de la collectivité une force au moins aussi grande. Avant la guerre, les Unions se sentaient solidaires comme membres d'une même Alliance, participant par conséquent à la même vie; la guerre a ajouté à cette vie collective, qui faisait déjà la force de nos Unions, un sentiment de responsabilité réciproque très grand. Combien y a-t-il d'unions dont la principale activité en ce moment est de travailler pour les Unions des pays envahis et qui ont découvert dans cet effort, un germe d'amour et de générosité qui leur a donné un élan nouveau! Pour pouvoir verser leur obole à la Caisse de secours pour les jeunes filles éprouvées par la captivité, certaines Unions se sont ingéniées à récolter un peu d'argent par des moyens divers; élevage de vers à soie, vente de cerises, loterie, etc. Et par leur ardeur désintéressé, elles ont gagné bien des sympathies à notre cause unioniste.

Aucune œuvre sociale, peut-on dire, n'est restée étrangère aux Unions. Il serait difficile, je crois, de trouver un groupement qui n'ait au moins un filleul de guerre, qui n'ait adopté une famille de refugiés et qui n'envoie des paquets aux prisonniers. Dans les principales villes, plusieurs cercles pour les ouvrières des usines de guerre se sont organisés sur l'initiative des Unions.

Enfin, ne perdant pas de vue leur but essentiel, l'évangélisation, les Unions ont voulu soutenir les églises privées

souvent de leur pasteur, et pour cela elles se sont chargées bien souvent d'assurer le culte, l'école du dimanche et elles ont organisé des " veillées," réunions le soir après dîner dans une cuisine, où se groupent les habitants du quartier.

Mais ce n'est pas seulement l'effort d'une Union ou ces efforts réunis qui nous intéressent, c'est aussi le lien que ces efforts ont créé entre nos Unions. Ainsi, en se partageant le travail pour les pays envahis, les Unions se sont senties plus étroitement unies dans un même élan. Elles ont organisé des rencontres, afin de se mieux connaître et de pouvoir ensuite s'aider et s'encourager mutuellement. Il n'est pas rare de voir telle petite Union être dirigée par un membre actif d'une Union voisine. Cette solidarité n'est-elle pas l'essence même de notre œuvre unioniste et, en se développant, ne doit-elle pas la faire grandir ?

Que devons-nous donc attendre de ces élans nouveaux ? Nos Unions seront mieux comprises, parce qu'elles auront montré qu'elles sont une *force sociale*, que leur but est bien vraiment de secourir la jeune fille dans tous les domaines. Après avoir participé aux œuvres sociales de guerre, nos Unions prendront leur part de la " reconstruction " qui ne demandera pas moins d'effort. Plus que jamais les femmes et les jeunes filles auront de responsabilités, de dépenses de force à fournir ; combien auront-elles besoin, pour y répondre noblement, d'être soutenues, fortifiées et aidées. Nos Unions Chrétiennes doivent se préparer à cette grande tâche. Elles seront à la hauteur si elles développent l'élan dont elles ont déjà fait preuve en étant des foyers cordiaux où l'on est toujours sûr de trouver le dévouement, l'amour et la joie. L'élan actuel est un témoignage d'amour et de force morale d'où doit résulter, pour l'avenir de nos Unions, une *fermeté* en même temps qu'une *largeur* de vue plus grande. Ainsi le terrain sera bien préparé pour que puisse se réaliser, dans toute son élévation, l'idéal unioniste qui est, avant tout, d'amener les jeunes filles à Jésus-Christ. Pour que nos Unions puissent réaliser leur idéal social et moral, il faut que cet idéal soit avant tout inspiré par un élan religieux, une force d'en haut, une humilité et une assurance provenant d'une foi comme celle d'un St. Paul qui a pu dire " Je puis tout par Christ qui me fortifie." (Phil. iv. 13.)

Evangelization.*

Mrs. Wood

(Vice-Chairman Religious Work Department of the British Y.W.C.A.).

At Swanwick some years ago I spoke to the National Conference of the British Young Women's Christian Association on Evangelization, and our chief problem then was how to get into touch with girls. How things have changed! We count the girls by thousands in our Clubs, Canteens and Branches, so popular has the Blue Triangle become. At Swanwick we urged the need for more social work in the Association; now we feel the emphasis must be made on the spiritual and care taken that the end and aim of our splendid social service is kept well in mind. In view of the appalling need and the magnificent opportunities of these days, the subject of Evangelization is therefore one of supreme and vital importance.

Let me begin by saying that behind our first and immediate duty is not to prepare programmes, which may never be needed, but to prepare *ourselves* by the attainment of complete spiritual efficiency for the work to which God is surely calling us. Just lately Dr. John R. Mott said, "Prayer only will save the Y.M.C.A. from its gravest perils. And what are these? One is the danger lest the Association compromise with the world. Its very success and its relation to Governments and other organizations constitutes a constant temptation to hide or minimize its most vital principles. There is a subtle tendency to let ideals and standards crumble to the lower levels of thought and action which, to a startling degree, obtain in this time of war. The Association is in danger, in the midst of the unparalleled clamour and strife, of losing Christ's distinctive spirit of calm and silence unto God." We who would be evangelists need an overflowing spiritual vitality, which will make us equal to any emergency.

In the history of the Church, her years of power and growth and progress have been evangelizing years. Her years of weakness, decay, and failure, have been when the fires of evangelization have burnt low. Luther, Bunyan,

* An address at the National Conference of the British Young Women's Christian Association held at Morley Hall, London, May, 1918.

Wesley, Whitfield, Carey, Spurgeon, Livingstone, Moody, Father Stanton, Father Ignatius, General Booth, etc., etc. Why have they left such a mark on the world? Because they were all controlled by the spirit of evangelization. The trouble is that Satan has side-tracked us. He is out to win our young people away from Christ. He knows youth is the time to captivate and capture. He sets his snares and lays his traps in all the subtle forces of temptation. He moves with the times, never gets into ruts, nor uses methods obsolete or old-fashioned.

Then a word about the girls. My own experience is that you can never say munition workers are this, teachers, nurses, etc., are something else. The infinite variety in every class gives a chance for a fascinating study in psychology. You find the careless girl, the jolly girl, the more thoughtful, the depressed, the oppressed with a cold fatalism so prevalent nowadays. The more spiritual is often lonely, longing for she knows not what—"the infant crying in the night, and with no language but a cry"—all more or less aloof from organized religion, and all an easy prey to false religion. A Christian girl in the Post Office, a superintendent over a large number of girls, told me that the most daringly defiant of all rules for conduct as well as thought were amongst the hundreds of girls who have been constrained (many from real patriotism) to take up work in these war days.

Thirdly, our message. Some of us have been learning lately how sacramental is all life, and that cups of tea can preach a splendid sermon, and yet it is not the cup of tea alone (though that must be good and *cheap*), but if real love and prayer impel and go with the service it will form a magnificent means of approach. However, we must not rest here, we need the spoken word as well.

No doubt the heart of the message is eternally the same, yet it requires to be reinterpreted for each new generation. Of late years the centres of doubt have changed; the questions of to-day reach further and deeper than of old. We are not confronted so much by abstract theological questions as by the fiercely practical young woman. The evangelistic message must therefore be one which provokes a crisis in a girl's thinking, one which is out after a verdict. How many addresses and sermons are anything but this? The message of to-day must be

real, must ring true; the messenger must know the reality of Christ for herself. Our final creed is what we have not merely *thought* through but *lived* through; it must be a vital part of ourselves and vitally related to everyday life.

The message should be reasoned, thoughtful, instructive, Biblical, authoritative, a "thus saith the Lord" which will carry conviction. In this restless age this is the message our girls are waiting for, accompanied by the translation of our creed into action. It is not enough to present high ideals and plead for allegiance to Jesus Christ as Leader and King, He must also be presented as Sin-bearer and Saviour as well as Sovereign. There is but little evidence to-day of any great sense of sin. There is a latent sense of something wrong, but of sin as guilt there is often no sense at all, and little conscious need of a Saviour. This is partly due to a blurred sense of the Majesty of God.

Perhaps the strongest appeal to this generation is the appeal to heroism, to an adventure that gives meaning and colour to life, sweeps one out of oneself, making us one with the purpose of God for the bringing in of His kingdom. Someone has said that "History is the footprints of God," and it has been forced upon me of late that we need some of the courage of the past. The hour has struck when a great "spiritual offensive" should be planned by the whole Church of God. May our Young Women's Christian Association be in the very vanguard of such an offensive! Why should not Woman's power be mobilized in view of the new call to the clergy and ministers?

What a definite note is sounded by Isaiah when he fearlessly attacks the evils of his day even down to the dress of the women. Lately that great cry from the captivity, "Repent, prepare ye the way of the Lord," is echoed generations after by John the Baptist; it was Christ's own message too. (Matt. 11. 13.)

Again, later, in the 13th century, we have the "Coming of the Friars," and the wonderful work done by St. Dominic and St. Francis of Assisi, with their fervent prayers, stirring addresses, and hymns set to popular catching tunes. In the 14th century came Wycliffe and his "Poor Preachers." In the 16th the great missionary zeal of Francis Xavier evangelizing Ceylon,

Malacca, India and Japan, dying (in 1552) in sight of China, saying "Oh Rock, Rock, when wilt thou open ?"

In the same century came Catherine of Siena, who possessed the magnetism of intense belief and the power of inate sweetness. To enthusiasm she added intelligence ; she could rouse the sluggish morals of Cardinals and face the very Pope himself, and though, as she said, "God had taught her to build in her soul a private closet strongly vaulted and to keep herself always retired therein," yet she was a genius in the realm of politics.

The very account in Green's "History of the English People," of the movement inaugurated by the little knot of Oxford Students in the 18th century thrills one. The work of Whitfield and Wesley touching the Cornish miners and the thousands of British colliers, and yet rousing the admiration of the fastidious Horace Walpole. This was followed by the Oxford Movement.

In America, Finney and the wonderful Fulton Street Prayer Meeting started a revival. A prayer meeting held by but a few simple farm labourers resulted in a similar movement in Ireland ; while the seventies bring us to Mr. Moody and his memorable work in Scotland, England, and Ireland. Notably in this movement the love of God was emphasized rather than the fear of Hell which was so much the dominant note in 1859. Perhaps this accounts for the comparative absence of the emotional and physical excitement that was prevalent in 1859. Also to many of us the fragrance of the name of Henry Drummond will linger in our memories in this connection. The Welsh Revival, though it grew out of prayer, yet seemed for some reason to fall short of what was hoped. Notwithstanding, it closed public houses, got debts paid, and old enemies reconciled, while it lasted.

Almost all instances of revival have been preceded by prayer and followed by a new impetus to philanthropy; prisons have been reformed, wiser laws enacted, slavery abolished and education forwarded. So also to-day we want all that is strong, vigorous, practical; a message related to present-day needs and problems; messengers who know that Jesus Christ can solve these problems, which are bound to be even more complex when the war is over.

The Cross must be the centre of it all. We must know the meaning of it in our own lives. Dr. Parker said that

what Thomas said of Christ the world is saying to us—"Unless I see in your hands the prints of the nails I will not believe." We must bleed to bless. The message of the broken heart needs the ministry of bleeding hands; are not some of our brave Young Women's Christian Association workers in France finding the truth of this? In the last resort the true Evangelist will realize that only as the Holy Spirit fills and guides us can we adapt the message to the special character of our audience, whether it be but one or many. We cannot make the wind, but we can set our sails to catch the breeze.

Now a closing word as to methods, which should be as varied as the girls with whom we have to do. These war-days need new methods. In the Evangelistic campaigns I had the privilege of planning in earlier days, I felt the Young Women's Christian Association was somewhat unpopular, and so I aimed at working with other women's societies, the Girls' Friendly Society, the National Union of Women Workers, the League of Honour. Now our Association has had a rebirth, and the Blue Triangle is sufficient to attract. In some places, by-the-bye, the word "Mission" repels, but one can substitute "Campaign," etc.

An ideal method for a special effort would be to have a week of prayer and visitation with free use of literature; then a series of Evangelistic messages, followed by definite teaching on fundamentals, leaving a number of Bible, Missionary, and Prayer Circles in working order. Father Bull considers "Teaching Missions" most necessary. If possible, Retreats should be planned for a number of those about to start such an effort together. Specialize for young people or your meetings reach almost only the older folk. It may be an advantage to have an older leader if you can secure one who is almost unseen, but most of the actual work is better done by young people.

I should suggest forming all sorts of committees and sub-committees, composed of young people, choir, stewards, etc., and aim to get on those committees those who are perhaps *quite* out of touch with regular religious work, as well as representatives from the various Churches. Make much of the singing and solo singing with a message. Let the Address or Addresses be short and to the point. Very often if called a lecture, and on some subject of present interest, special girls are reached. The hall should be

bright—platform, etc., with flowers kept fresh each day. We want beauty and gladness associated with religion. Advertise liberally. I have been where a secretary doled out notices as if each were 10s. notes! Advertise attractively. Perhaps with paper shortage we must not press this point, but a shabby bill leads girls to think little of your meetings. Compete with the world; money seems to be always short for religion. Special seats might be reserved for those kept late at business. Have stewards, but teach them not to worry girls; if some love a back seat let them have it. All should be natural, spontaneous, free. Use recitations, if appropriate. You can get girls to attend if you use their gifts, in all sorts of ways.

For students, teachers, etc., these methods might be quite useless. In some cases it might be best to turn the meeting into more of a debate, with a short opening address from an expert, emphasizing the call to study the Gospels and to find the Christ, as Sherwood Eddy has done in the Far East and India with such success.

Seasons of intercession for friends at the front have proved of real use, and times of silence touch even rougher girls. Or, again, we use drawing-room meetings, or a hall made to look like a drawing-room, with a social time and a cup of coffee, and get the claims of Jesus Christ stated simply and earnestly, with an opportunity given for personal talk if desired.

In clubs and canteens I believe we could utilize the recreation evening more than we do. I have had as good a response to an evangelistic appeal after the girls have had a dance as in a special mission. I am not advocating beginning with a dance, but it ought to be easy and natural to recommend our wonderful Saviour everywhere. We want to get into comradeship with the girls, and let them see we are interested in their amusements, reading, dress, etc., even if personally there is in them what we cannot always approve.

With regard to after-meetings, to me they have never been easy, but war days have eased some situations, and the war roll of the Young Men's Christian Association, as far as the Women's Auxiliary Army Corps is concerned, seems to me a great solution of the difficulty. At all events for all evangelistic effort we need some plan to help decision; a decision if based on an emotional appeal is

not so likely to last. We want heads as cool as refrigerators and hearts as hot as furnaces.

Christian science has grown and increased on testimony meetings. I have never had the courage to try them till last week, when I was asked to conduct one (not in a Young Women's Christian Association). It was very wonderful how many girls seemed so impressed by very simple but heartfelt testimonies. I am not sure that it could be repeated often.

Again hours of meeting vary. I am taking one next Sunday at 12 o'clock at night in a projectile factory. Local conditions should be considered in fixing them, at whatever cost to ourselves. If the girls can come at any hour, we can make it possible to meet with them.

Let me add in closing that we want campaigns to create the Evangelistic atmosphere in all our *committees*. In science concentration precedes expansion, and is the condition of dynamic energy. A Christian leader said lately, "If we could focus all the Christian forces of Britain on getting a saint into every factory in the land, and then a saint into every room of every factory and shop, we would see a great turning to God before three years were out."

Dr. Mott said in Edinburgh some years ago, "As go the students, so go the races." To them we look most hopefully for the creation of the Evangelistic atmosphere and to supply the Evangelists. By their education and power of reasoning they have laid the mine. Shall we unite in asking God to apply the fire of His Holy Spirit, and send them and others out filled with His constraining love to do this, His work? So shall our Foreign and Overseas Department have no lack of workers or means, our Clubs, Canteens and Hostels be the places where souls shall be born again, and these splendid girls, who have surprised the nation with their spirit of sacrifice and service, be won for Christ. The girls of to-day are at the stage of fine possibilities, but also at the stage of easiest wreckage so we dare not linger. The undone work faces us afresh and brings us back to confess our low spiritual condition. May we hear Him say first, "Tarry," and then "Ye shall receive power when the Holy Ghost is come upon you and ye shall be witnesses both in Jerusalem and in all Judæa, and unto the uttermost parts of the earth."

Etudes Sur la Vie de Saint Paul.

Suzanne de Dietrich.

Vème Etude.

Deuxième Voyage Missionnaire: Paul en Macédoine et en Grèce.

Plan.—Introduction : ce que nous savons du 2ème voyage missionnaire.

1. Paul à Philippes.
2. A Thessalonique et à Bérée.
3. A Athènes.
4. A Corinthe.

Questions suggérées.

Introduction.—Avec le premier voyage de Paul en Europe nous entrons dans la période de la plus connue de sa vie : celle qui nous est racontée dans les Actes avec les détails les plus précis (c'est sans doute à partir de Troas que Paul s'est adjoint le médecin Luc comme compagnon de voyage, car les récits sont désormais à la 1ère personne du pluriel) ; celle pendant laquelle Paul a écrit la plupart des lettres que nous possédons de lui. Ces lettres nous fourniront d'une part d'abondants renseignements sur les Eglises fondées par l'apôtre ; d'autre part elles nous permettront de pénétrer plus avant dans la vie intime de l'apôtre lui-même.

1. *Philippes.*—Dans quelles conditions Paul s'embarque pour l'Europe : l'appel du Macédonien. (Remarquer combien souvent l'intensité et la précision de l'appel sont en proportion des difficultés de la tâche que Dieu met devant nous : Dieu arme toujours ceux qu'il envoie.) Les débuts de l'apôtre à Philippes. Evoquer cette matinée de sabbat où l'humble colonie juive célèbre son culte au bord de l'eau et où Paul se mêle au petit groupe pour lui annoncer la Bonne Nouvelle. Remarquer le rôle que joue l'action *individuelle* dans l'œuvre missionnaire de Paul ; il ne cherche pas à agir sur les masses mais à former un *noyau vivant.*

Qu'est-ce qui soulève la population contre lui ? Quelles réflexions nous inspire l'attitude de Paul et de ses compagnons dans leur prison ? (Lequel, du prisonnier ou du geôlier, est vraiment " libre " ?)

Remarquer que cette Eglise de Philippes est celle qui devait donner à Paul les plus grandes joies et les plus grandes preuves d'attachement. (Cf. Phil. i. 3-7 ; iv. 10-16.)

2. *A Thessalonique et à Bérée.*—Ce qu'était Thessalonique (Salonique) au temps de Paul. Dans quel état d'esprit Paul y arrive-t-il après les persécutions de Philippes et quel témoignage peut-il se rendre à lui-même quant à la manière dont il y a prêché l'Evangile ? (1 Thess. i. 4-6 ; ii. 1-12.) Quel écho sa prédication a-t-elle rencontré et quels ont été ses premiers adeptes ? (Actes xvii. 1-4 ; cf. 1 Thess. ii. 13.) Quelles persécutions les croyants ont-ils eu à subir aussitôt et quel effet ces persécutions ont-elles eu sur leur foi ? (Actes xvii. 5-9 ; cf. 1 Thess. ii. 14-16 ; 2 Thess. i. 3, 4.)

A Bérée.—En quoi les Juifs de Bérée diffèrent-ils de ceux de Thessalonique ? Pourquoi l'opposition soulevée par Paul est-elle si violente qu'elle le poursuit même de loin et le suit partout où il va ?

3. *Athènes.*—Faire le tableau de la ville d'Athènes au temps de Paul ; Athènes, centre intellectuel ; qu'était-ce que les épicuriens ? les stoïciens ? est-ce que leurs doctrines devaient les prédisposer en faveur de l'Evangile ou contre lui ? Qu'est-ce qui les pousse à interroger Paul ? Quelle impression toute la beauté d'Athènes et toute la sagesse de ses philosophes produit-elle sur Paul ? Est-ce de sa part insensibilité ou parti-pris ? Remarquer combien il cherche à se placer sur le terrain de ses interlocuteurs et à leur parler leur langage. Quels motifs voyez-vous à son échec ? (Remarquer qu'au lendemain de cette expérience, quand il annoncera l'Evangile aux Corinthiens, il se contentera de le faire "sans la sagesse du langage" et de ne vouloir connaître que "Christ crucifié, scandale pour les Juifs et folie pour les Grecs." (1 Cor. i. 23.)

4. *Corinthe.*—Importance commerciale du port de Corinthe ; corruption des mœurs (on disait "vivre à la corinthienne" pour vivre dans la débauche) ; montrer combien la dépravation du milieu devait rendre la tâche de Paul plus difficile encore là qu'ailleurs. (1 Cor. iii. 1-4 ; v., vi. 18.) Ses débuts à Corinthe : il est obligé de gagner sa vie (Act xviii. 1-3) ; il est dans un état de grande faiblesse morale (1 Cor. ii. 3) ; c'est dans cette faiblesse que Dieu se plaît à manifester sa force. (Actes xviii. 9-11 ; 1 Cor. ii. 1-5). Qu'est-ce qui constitue l'essence de sa prédication ? Quel milieu semble avoir été particulièrement touché ? (1 Cor. i. 20-31.)

VI^{ème} Etude.

Lettres aux Thessaloniciens.

Plan.—Introduction : les 2 épîtres aux Thessaloniciens.

1.—Les enthousiasmes et les luttes d'une Eglise naissante.
2.—Comment Paul cherche à affermir la foi des Thessaloniciens.
3.—Comment il répond à leurs inquiétudes concernant la résurrection et le jugement dernier.
4.—Exhortations finales.

La première lettre aux Thessaloniciens est l'écrit le plus ancien en date de tout le Nouveau Testament ; l'année peut en être fixée avec certitude ; nous savons en effet que Paul l'écrivit de Corinthe (1 Thess. iii. 6, cf. Actes xviii. 5) au temps où Gallion y était proconsul ; or une inscription découverte lors de fouilles récentes permet de fixer le proconsulat de Gallion à l'an 51-52.

La 2ème lettre aux Thessaloniciens traite les mêmes problèmes que la première ; la situation est identique ; mais on n'y retrouve pas la même chaleur de ton ; certaines phrases semblent calquées sur la première. Aussi quelques critiques, se basant sur le fait que dans l'antiquité un disciple empruntait volontiers le nom d'un grand maître pour appuyer ses écrits de son autorité, ont-ils contesté l'authenticité de cette 2ème epître. Mais remarquons à ce propos que, quelles que soient les conclusions d'une critique des textes dans les détails de laquelle nous ne saurions entrer, la valeur religieuse de l'épître subsiste entière et que cela seul importe en définitive.

Questions suggérées.

1. *L'Eglise de Thessalonique.*—Quel hommage Paul rend-il à la foi des Thessaloniciens et par quels mots la caractérise-t-il? (1 Thess. i. 2-10; ii. 13-16; iv. 9; cf. 2 Thess. i. 3-4). Qu'est-ce que ces deux lettres nous laissent entrevoir de la vie et de l'état d'âme de la communauté? Quel est le problème qui trouble les esprits (1 Thess. iv. 13; 2 Thess. ii. 1-2)? pourquoi l'attente de la fin du monde risque-t-elle de faire dévier la vie religieuse des néophytes? (1 Thess. iv. 11; 2 Thess. iii. 10-12).

2. *Comment Paul affermit la foi des Thessaloniciens.*—(*a*) En commençant par des encouragements: il loue leur fidélité, il en remercie Dieu. (Ne nous donne-t-il pas là une leçon et de pédagogie et de foi? noter que presque toutes ses lettres commencent par des actions de grâces: 1 Thess. i. 1-10; 2 Thess. i. 3-4; 1 Cor. i. 4-9; Rom. i. 8, etc.); (*b*) en leur rappelant les expériences qu'ils ont faites, ce qui a été le point de départ de leur foi (1 v. 6, 2 i.); (*c*) en évoquant le souvenir des souffrances qu'il a endurées pour l'amour d'eux (1 Thess. ii.); (*d*) en leur montrant combien leur foi à eux le soutient lui, Paul, dans son ministère (1 Thess. iii. 7-8).

Remarquer combien cette épître est une vraie lettre dans laquelle on sent battre à chaque ligne le cœur du missionnaire qui a pour son Eglise la sollicitude "d'un père" (1 Thess. ii. 11), "les tendresses d'une mère" (1 Thess. ii. 8—cf. Gal. iv. 19); son Eglise est "sa joie," "sa couronne" (1 Thess. ii. 19). Cet amour n'est-il pas un des secrets de la puissance missionnaire de Paul?

3. *La question du Jugement dernier.*—Remarquer que tous les chrétiens de 1er siècle ont cru en la fin imminente du monde, se basant sur certaines paroles de Jésus (cf. Marc xiii., Matthieu xxiv.). Paul, dont les idées évolueront plus tard, partage les vues des Thessaloniciens, à l'époque où il leur écrit (1 Thess. iv. 13-18; 2 Thess. ii. 1-12).—Pourquoi, par contre, ne partage-t-il pas leur angoisse? (1 Thess. v. 5; v. 10-11; cf. ses exhortations à la vigilance à celles de Jésus lui-même (1 Thess. v. 1-11; cf. Matth. xxiv. 37-51; xxv. 1-13). (Remarquer ici combien des croyances qui pour une foi saine ne seront qu'un stimulant deviennent pour une foi mal éclairée un germe d'exaltation morbide, faute de confiance en Dieu, de communion véritable avec le Christ).

4. *Exhortations finales.*—Des qualités qui selon Paul doivent distinguer le chrétien des autres hommes: 1° la *paix* (1 Thess. v. 13; v. 23); 2° la joie (v. 16); 3° la vie de prière (v. 17)—(comment réaliser la communion continue avec Dieu?); 4° la reconnaissance (remarquer combien cette note est dominante dans les lettres de Paul) (v. 18).—Pourquoi le chrétien peut et doit ambitionner la sainteté parfaite: (1) Dieu l'y convie; (2) Dieu est fidèle; (3) Dieu est puissant: "Il fera cela" (v. 24).

VII^ème^ Etude.

Le Troisième Voyage Missionnaire: Paul à Ephèse.

Plan.—Introduction: importance du séjour de Paul à Ephèse; épîtres datées de cette époque.

1.—But et itinéraire du 3e voyage. Fondation de l'Eglise d'Ephèse.
2.—Le séjour de Paul à Ephèse : une période de luttes.
3.—Une œuvre chère au cœur de l'apôtre : la collecte pour les chrétiens de Jérusalem.
4.—Les adieux de Paul à ses Eglises d'Asie.

Références.—Actes xviii. 23 à xxi. 16 ; Rom. xv. 14-32 ; 2 Cor. i. 8-11, etc.

Introduction.—Le récit des Actes nous parle d'une visite rapide des Eglises d'Asie Mineure, de Macédoine et de Grèce ; et, entre deux, d'un séjour de près de 3 ans (53-56) dans la province d' " Asie " : à Ephèse. Cette période est peut-être la plus sombre de la vie de Paul ; sa vie est en danger ; de mauvaises nouvelles lui parviennent de ses Eglises ; les Judéo-chrétiens ont entrepris contre lui une campagne systématique dont nous trouvons l'écho dans l'épître aux Galates ; l'Eglise de Corinthe est travaillée à la fois par des dissensions intérieures et par des ennemis du dehors, qui tâchent de ruiner l'influence de Paul. L'apôtre lui écrit plusieurs lettres ; la première, à laquelle il est fait allusion 1 Cor. v. 9 ne nous est pas parvenue ; la 2ème, soit la " 1ère épître aux Corinthiens," éclaire les Corinthiens sur certaines questions religieuses et morales ; en dépit des paroles sévères qu'elle contient à l'égard d'un membre de l'Eglise, coupable d'inceste, il est très improbable que ce soit à cette lettre que Paul fasse allusion quand il dit aux Corinthiens (2 Cor. ii. 4) " avoir pleuré en leur écrivant " ; il s'agit là d'une 3ème lettre, perdue pour nous ; on peut deviner d'après 2 Cor. i. 15–ii. 13 ce qu'a dû être la douleur et l'angoisse de Paul ; et d'après 2 Cor. x.-xiii-, ce qu'a pu être sa véhémence ; certains critiques ont vu précisément dans ces 3 chapitres un fragment de la " lettre perdue " ; mais ces chapitres sont dirigés contre les Judéo-chrétiens, et ce n'est pas à eux que Paul fait allusion 2 Cor. ii. Quelle qu'en ait été la cause, les démêlés de Paul avec l'Eglise de Corinthe semblent avoir été une des crises les plus douloureuses de sa vie et nous ont valu la plus poignante de ses épîtres, la 2ème épître aux Corinthiens, écrite de Macédoine, en route pour Corinthe.

C'est encore au cours de ce 3ème voyage, pendant l'hiver 56-57, probablement, que Paul écrit, de Grèce, et avant de reprendre le chemin de Jérusalem, l'épître aux Romains.

Questions suggérées.

1. *But du 3ème voyage : l'Eglise d'Ephèse.*—Tracer l'itinéraire suivi par Paul de son départ d'Antioche de Syrie à son retour à Jérusalem. Quel premier but voyez-vous à ce voyage ? (Actes xviii. 23 : xx. 2, 3.) Quel est le second ? (Actes xvi. 6 ; xviii. 19-21 ; xix. 8-10.) Remarquer qu'Ephèse est le seul centre important d'Asie Mineure que Paul n'avait pas encore touché ; qu'est-ce qui le rendait : (1) particulièrement important ; (2) particulièrement difficile à évangéliser ?

En quoi pensez-vous que la prédication d'Apollos était incomplète et différait de celle de Paul ? (Actes xviii. 23–xix. 7.)

2. *Luttes et souffrances.*—Essayer d'évoquer les souffrances endurées par Paul durant son séjour à Ephèse : (*a*) la campagne menée contre lui à Ephèse même (Actes xix. 23-41 ; 2 Cor. i. 8-10 ; xv. 32) ; (*b*) la

campagne de calomnies menée contre lui par les Judéo-chrétiens (Gal. i. 6 ; iii. 1-5 ; iv. 8-20 ; 2 Cor. x. à xiii.) ; (*c*) l'infidélité de certains membres de l'Eglise (1 Cor. v. ; 2 Cor. i. 15-ii. 13.) Quels traits de son caractère ces heures de crise mettent-elles en relief ? (2 Cor. xi., 29.)

3. *La collecte pour les chrétiens de Jérusalem.*—Pourquoi cette collecte a-t-elle une telle importance aux yeux de Paul qu'il en parle dans toutes ses lettres et se décide à en porter lui-même le produit à Jérusalem ? (Gal. ii. 10 ; 1 Cor. xvi. 1-4 ; 2 Cor. viii., ix. ; Rom. xv. 25-32). Remarquer le double principe dont Paul s'inspire dans son travail d'évangélisation : (1) ne jamais rien demander pour lui-même ; (2) apprendre de bonne heure aux fidèles à *donner*. [Connaissez-vous des cas où il est difficile : 1° de persuader ceux qu'on évangélise de son absolu désintéressement ? cf. 2 Cor. xii. 16-18 ; 2° d'obtenir de ceux qui viennent à nos œuvres le même désintéressement ; 3° de leur faire comprendre "qu'il y a plus de joie à donner qu'à recevoir" ?]—Quelles réflexions vous suggère l'attitude des chrétiens de Macédoine (2 Cor. viii. 1-5) ?

4. *Les adieux de Paul à ses Eglises d'Asie :*

(*a*) les projets de Paul : comment peut-il dire que sa tâche en Grèce et en Asie "est terminée" ? (Rom. xv. 19-32). Passer en revue l'œuvre qu'il y a accomplie ; remarquer avec quelle clairvoyance extraordinaire il a su occuper tous les "points stratégiques" (grands ports de commerce, capitales de provinces) et en faire des centres d'évangélisation. Quel témoignage rend-il lui-même à la manière dont Dieu l'a guidé dans cette tâche ? (Actes xx. 22-23 ; cf. xvi. 6-9 ; xviii. 9-11) ; est-ce à dire que sa raison n'ait aucune part dans ses déterminations ? citer des preuves du contraire (Rom. xv. ; 1 Cor. i. 15—ii. 3). [Par quels moyens divers Dieu peut-il nous manifester sa volonté dans des cas semblables ? qu'entendons-nous par "nous laisser conduire" ?]

(*b*) les pressentiments de l'apôtre : pourquoi appréhende-t-il l'avenir ? (Actes xx. 23, 38 ; Rom. xv. 30-32). En quoi ce dernier voyage à Jérusalem évoque-t-il celui du Maître ? Remarquer par contre que le disciple, privilégié en cela, est porté par les prières et la foi des autres fidèles ; *il n'est pas seul.*—Quelle idée nous donne la scène d'adieux d'Ephèse de ce que peut être "la communion des saints" dans une communauté vivante ? En quoi nous révèle-t-elle la profondeur de l'œuvre accomplie par Paul ?

A lire : de Faye.—*Saint Paul* : "*Une crise dans une Eglise.*"

VIII^ème^ Etude.

Lettre aux Galates.

Plan.—Introduction : les Eglises de Galatie.

1.—Ce qui motive la lettre de Paul : une campagne de calomnies contre l'apôtre.
2.—Paul obligé de défendre son apostolat.
3.—Foi et Loi : liberté ou esclavage ?
4.—Les conséquences de la liberté chrétienne.

A lire : de Faye, *Saint Paul* : le chap. "*Christianisme et Judaïsme.*"

Introduction.—Nous savons peu de chose des Eglises de Galatie ;

la province romaine de ce nom est située au centre de l'Asie Mineure; certains savants croient qu'il faut comprendre dans les Eglises de Galatie celles fondées par Paul au cours de son 1er voyage. (Actes, chap. xiii. et xiv.) La plupart situent le "pays des Galates" plus au nord : les Eglises de ce nom auraient été fondées par Paul au cours de son 2ème voyage (Actes xvi. 6), visitées lors du 3ème (Actes xviii. 23). C'est peu après que Paul écrit d'Ephèse l'épître aux Galates.

Questions suggérées.

1. *La campagne des Judéo-chrétiens contre Paul.*—Rappeler l'origine du conflit (cf. 4ème Etude et 7ème Etude, Introd.). Montrer les conséquences de la campagne diffamatoire menée contre l'apôtre : les nouveaux convertis, encore faibles et inexpérimentés, ne savent plus qui croire (cf. les missions rivales en pays païen et l'impression produite sur les indigènes). Les Judéo-chrétiens attaquent d'abord en Paul l'homme : ils insinuent qu'il n'est pas un apôtre au même titre que les autres ; puis sa doctrine : son Evangile n'est pas complet ; enfin sa morale ; son Evangile reconnait aux fidèles une liberté dangereuse pour leur conduite.

Le but de la lettre de Paul est de réfuter ces trois accusations : il les reprend point par point, avec une logique serrée, avec des accents vibrants d'émotion et d'indignation. Essayez de vous représenter sous le coup de quelle angoisse il prend la plume : toute la vie de ses Eglises est en jeu.

2. *La défense de l'apôtre* (Gal. i., ii.).—Notez la solennité avec laquelle Paul souligne sa qualité d'apôtre "non par la grâce des hommes" . . . à quelles insinuations fait-il allusion (i. 1 ; i. 10 ; i. 17 ; ii. 6-10) ? Notez aussi l'ironie douloureuse de son entrée en matière (i. 6) ; que pensez-vous de la violence avec laquelle Paul déclare qu'il n'est pas d'autre Evangile que le sien (i. 7, 8) ?—que veut-il dire par là ? Montrer que la clé de ces deux chapitres est dans chap. ii. 20, 21 : Paul *sait* que Jésus Christ seul a le pouvoir de nous faire mourir à nous-mêmes et naître à la vie spirituelle ; montrer que c'est là le sens profond de tout le drame de la Rédemption, tel que Paul l'a saisi à travers l'expérience de sa propre conversion. Les Galates avaient fait eux aussi cette expérience (iii. 1-3) ; c'est pourquoi Paul ne comprend pas leur infidelité. [Nous arrive-t-il, comme aux Galates, d'oublier ce que nous avons reçu de Dieu ? . .]

3. *Foi et Loi* (Gal. iii.-v. 12).—Dans cette seconde partie, Paul montre qu'il n'est pas en contradiction avec l'A.T. : les hommes de Dieu ont toujours été des hommes de foi et c'est cette foi qui les a sauvés. (Montrer que par foi Paul n'entend pas une croyance mais la confiance en Dieu.)

Dégager l'idée essentielle de ces deux chapitres, à savoir : qu'être sous la Loi, c'est être sous le régime de la crainte, de l'obéissance servile. [Paul compare la Loi à un instituteur qui instruit l'enfant avec menaces : cela changera-t-il son cœur, s'il est mauvais ?] Tandis que le chrétien est sous le régime de l'amour.

Rappelez combien, au temps des Pharisiens, le joug de la Loi juive était lourd, ses exigences impossibles à satisfaire. Les Galates, eux, comme païens, avaient été sous le joug d'une religion de superstition et de crainte (cf. la vie des païens d'Afrique aujourd'hui encore,

la crainte des esprits, etc.). Et ils voudraient changer un joug contre un autre joug ! (iv. 8-11). [Cherchez à évoquer, en prenant pour terme de comparaison un païen d'aujourd'hui ce qu'a dû être pour ces Galates ignorants l'annonce de la "Bonne Nouvelle," leur joie, leur reconnaissance (iv. 13-15) ; ne comprend-on pas dès lors la colère de Paul contre ceux qui les rejettent dans les ténèbres du doute ?]

A ce double esclavage Paul oppose la liberté des enfants de Dieu. Montrer ce qu'est cette liberté ; et quelle révolution opère dans les idées et les mœurs antiques une parole telle que celle-ci : "il n'y a plus ni Juif ni païen, ni esclave, ni libre, ni homme ni femme . . ." Pourquoi l'égalité véritable n'est-elle possible que dans le christianisme ? qu'est ce qui fait que tous les chrétiens se *sentent* vraiment égaux ?

4. *Les fruits de la liberté* (Gal. v. 13 ; vi. 18).—Contre quel danger Paul met-il les Galates en garde ? quelle raison spéciale a-t-il de le faire ? Montrez que tout ce chapitre est comme un développement de la parole de Jésus—Luc vi. 43-44 ; on ne peut pas être en communion avec Jésus et vivre au gré de ses passions (v. 24) ; il tarit en nous la source du péché en faisant de nous "une nouvelle créature."

Quel est le dernier argument invoqué par Paul pour amener les Galates à de meilleurs sentiments (vi. 17) ? Montrez combien dans toute cette lettre c'est à leur cœur, à leur expérience intime qu'il fait appel, et concluez.

Reviews of Books.

Women Workers of the Orient. MARGARET E. BURTON. **Published by the Central Committee on the United Study of Foreign Missions. West Medford, Mass., U.S.A. Illustrated. Pp. 240. 1918. Price 35 cents paper ; 50 cents boards.**

This textbook, the most comprehensive study which Miss Burton has yet published, is the fruit of much research, and deserves high praise. We hope it may be widely circulated, both among American readers for whom it is primarily intended, and others over the world, whom it cannot fail to interest. Miss Burton herself has contributed much information, by the books she has already written, about the educated women of China, and others have treated the subject for India and Japan. No one has before combined a survey of the three countries from a woman's point of view, adding a great deal of most interesting matter on the Near East, especially the Turkish Empire and Persia. The nearest approach we have seen to such a book was the textbook for Australasian students, published in 1913 by the Student Movement Press, Melbourne, and Miss Burton has added to its special subject of "The Women Students of the East" much that concerns women in their home life and industries, in factory life and in positions of social and political leadership.

Each of the six chapters treats of the Near East, India, China, and Japan, mostly in the same order. The reader's mind is therefore carried constantly to and fro from west to east, and perhaps the book would be more useful for reference were the countries more clearly demarcated. The Index is a full one, however, and the subject matter is carefully grouped under the general titles of the chapters : "Work within the Home" ; "The

Wage Earners"; "Broadening Horizons"; "The Trail Makers"; "Women working together" and "The Call for Leaders."

Frequent reference is made to the Y.W.C.A., and the book will therefore be found very useful in creating interest in foreign department work, but its appeal is very much broader than to the service of any particular society. Miss Burton earnestly pleads for reinforcements for every kind of missionary work. She emphasises the influence of Union Colleges and interdenominational effort of all kinds. Altogether, it is a book with a direct and challenging message to the women workers of the West, whether of America or Europe, that they stand by their fellow-workers of the Orient. The future centuries of the Orient's life will, in no small measure, be shaped by the women and girls of to-day, the mothers, the teachers, of the leaders of to-morrow. . . . But who will determine who these leaders shall be? Neither we, nor our missionaries, nor any other Western women, can take the place of Oriental women in this task of leadership. But we can do an even greater thing. We can help to raise up the leaders. . . . It is in our favour to develop, in this day of days, Oriental women trained to lead and to lead Christward. Never since Christian missions began has there been a challenge like that of this hour!" (P. 224-225.) E. I. M. B.

The Human Element in the Making of a Christian. BERTHA CONDÉ. **Published by the Woman's Press, 600, Lexington Avenue, New York, 1917. Price $1.60.**

The final union of the soul with Christ is an experience as individual and alone as birth into the physical world. Ultimately, we come to know God, to be converted, by personal revelation only. And yet there is a warp and a woof; there truly is the human element in the making of a Christian. It may have worked through a friend, a relative, a passing stranger, but how many of us have cause ever gratefully to remember fathers and mothers in the household of faith? These studies are for the encouragement of those who render the same service to others in their turn, and we have no doubt they will be read over and over again by those into whose hands they come. Miss Condé's article in this "Quarterly" for January, 1915, on "The Nearest Way to the Heart of a Girl," is one of those which have been most widely appreciated and commented upon during the last few years by our readers. They should without fail procure this much fuller study of the same way. It points out many fingerposts for our further guidance, whether as leaders of classes or clubs, or as individual friends of girls. As part of the programme for a secretaries' conference, the book would be a special inspiration.

The studies are arranged in three groups:—

(1) The Challenge to Service: Chapters I.-IV.
(2) Guiding Principles: Chapters V.-IX.
(3) The Application of these Principles to types of Religious Experience: Chapters X.-XIX.

Each chapter is accompanied by a Bible study on its special subject, and this part of the book is very valuable. The psychology of the Christian soul can never really be understood without continual Bible study, and Miss Condé's guidance here also is very welcome. She has added a list of books by American and English authors bearing on her subject, which would be more useful if the names of the publishers and the prices were given, but which is, even as it stands, very interesting. E. I. M. B.

God in Everything. MIRIAM GRAY. **Published by Charles H. Kelly, London. 1917. Price 3d. net.**

This is one of an increasingly popular series of Manuals of Fellowship, and consists of letters from Miriam Gray, a worker in the slums of London,

to "Pastor John." He asks her to try to explain how it is she is not like "the religious people who, when they talk of religion, have a bedside manner and walk about in felt slippers, and if they speak to God, they tidy themselves first." Miriam Gray answers very simply as to how God "became utterly real; not Someone I truly and deeply believed in only, but Someone Who was there." The letters will help many into fuller realisation of the Presence of God in their ordinary life and work, and we do not wonder they have already found a wide circulation.

According to St. Luke. HUGH MARTIN. **Published by the Student Christian Movement, 32, Russell Square, W.C. 1. 1917. Price 1s. net.**

Simple studies for each day of fifteen weeks based on passages in St. Luke's Gospel, and suitable for Elementary Bible Circles.

St. Paul to the Romans. Rev. R. L. PELLY, C.F. **Published by the Student Christian Movement, 32, Russell Square, London, W.C. 1. 1917. Price 1s. 3d. net.**

The studies, covering eight weeks, are for a more advanced grade of Bible circle than the above, and have the same constructive spirit. The text followed is reprinted with the studies, and is that of Professor Moffat's translation of the New Testament, and there is much that is fresh and arresting in the studies, short as they are. Minor points are frankly neglected, and the aim is to acquire "such a general knowledge of the Epistle that it may be to us no longer a barren area of controversy, but well-known ground, where we can find at need real refreshment and sustenance."

Thillai Govindam. A. MADHAVIAH. **Published by T. Fisher Unwin, London. 1916. Price 2s. 6d. net.**

This is the autobiography of a South Indian Brahman student, and deserves the attention of all those interested in Indian students, whether men or women. Concerned, as it is with one who was educated first in an ordinary village school, then coached by private tutors, and finally matriculated at the Christian College, Madras, under Dr. Miller, the story gives many details of Hindu home life, as well as student life. Social institutions and many religious customs are described. Especially, however, one's interest fastens on the general effect of Western culture bearing in upon the boy's whole nature. The unmooring process happens before one's eyes, and there is a sad pathos in the drifting hither and thither.

Many sidelights are thrown upon the life of the writer's wife and family; one's heart yearns for the little wife who suffered so badly from neuralgic complaints that the rest of the family persisted in saying she was possessed by a devil, and who had to be abandoned by her husband "to the tender mercies of native quacks and exorcisers." By the time she recovered, "she had forgotten even the Tamil and the English alphabets, and so I had to commence again from the very foot of the ladder." But alas, little progress was achieved. "She remains to this day a more or less illiterate piece of humanity."

Although written without the least idea of appealing for the extension of missionary work, there are few books with so haunting and direct a challenge to Christian women of the west as this so-called "novel." It shows from the inside more vividly than many missionary addresses the need of upper class Indian women for the message to the love of Christ, and expresses it with great force, because the appeal is so unconscious. It is a book to give those who never go to missionary meetings or read missionary literature.

E. I. M. B.

On Keeping Well. Dr. Beatrice Webb. Published by the Y.W.C.A., 26, George Street, Hanover Square, London, W. 1. 1918. Price 4d.

A well written booklet by a qualified medical woman for girls working hard in this time of national stress, or under any circumstances, who want to keep strong and fit for their service. Under the headings "Anaemia," "Indigestion," "Headaches," "Colds," "Monthly Periods," "Sex Relations," the commonest health difficulties and moral dangers of working girls are plainly and sympathetically treated.

Association and General News.

CANADA.—Students' War Fund.—"Early in the autumn all student secretaries from Canada and many from the United States gathered at Niagara Falls for the 'setting-up' conference of the Student Volunteer Convention scheduled to take place this year. Although it was decided to postpone this conference till after the war, and to hold a small retreat during the Christmas holidays, two very definite lines of policy resulted from this gathering.

"(1) Believing that students had not yet given of their money to the point of sacrifice, it was decided to open a Canadian Students' War Fund, distributed as follows:—

"Fifty per cent. to Prisoners of War Fund.

"Ten per cent. to needy student movements.

"Twenty per cent. to War Work of Y.M.C.A. in Russia, France and Italy.

"Twenty per cent. to War Work of Y.W.C.A., particularly in France and Russia."—*"The Association Outlook," March,* 1918.

Progress in Girls' Work.—"It is a fact significant in itself that for the first time the Girls' Work Department presents an annual report, and although it is mainly a summary of various experiments which are being tried out in connection with Girls' Work in Canada, yet we feel that a real advance in policy and actual accomplishment has been made.

"Looking back and trying to discover the main trend of our policy so far, one is struck by the increasing and very definite co-operation with the Sunday Schools. It has come about quite naturally, because in smaller places where the number of girls untouched by the Church is not so great as in the cities, and the girl in the Association is also the girl in the Sunday School, the Y.W.C.A., from its experience with girls, has gained a point of view and a way of working with them peculiar to itself; and the Sunday Schools faced with the problem of a more adequate religious education felt that the Y.W.C.A. had an invaluable contribution to make. This resulted in their asking for our co-operation and help.

"This co-operation has taken definite form in the National Advisory Committee for co-operation in Girls' Work, formed of the heads of the Sunday School Boards of the different Protestant denominations, the Sunday School Association and the Y.W.C.A. secretaries who have an interest in Girls' Work. For over two years this Committee has been meeting to consider the whole field of Girls' Work in Canada, and during this time the National Girls' Work Secretary has given the major part of her time to this Committee. The definite aim has been to raise the whole standard

of Sunday School work, because more girls can be reached through the Sunday Schools than through any other organisation. The work has had very little to do directly with the Y.W.C.A., but this co-operation has had ample justification in the contribution it has been able to make more generally.

"As a result of these two years, two editions of the pamphlet, *Canadian 'Girls in Training*, have been published. It aims at stimulating teachers in Sunday Schools and leaders of Girls' Clubs to consider the needs of their girls more carefully, and to work out a more efficient and all-round programme than heretofore. And the girl herself is challenged to make herself strong, physically, mentally, spiritually and socially, in the highest sense, so that she may be of the greatest service. Briefly, the method adopted in the pamphlet is the presentation of a 'standard' for girls, or a putting before them in definite detail, of the ideal towards which they should aim in their physical, mental, religious and social life; and also a programme of practical suggestions for the mid-week meetings of classes and clubs, a programme which would really interest the girls and arouse their enthusiasm sufficiently to work at it.

"The National Advisory Committee have endeavoured to promote this programme by a series of conferences; three have already been held in Toronto, London and Kingston; one more is under way in Niagara Falls; and there is a possibility of one at Peterborough. In all of these, the local Y.W.C.A. has helped in a very practical way. There has been an average attendance of three hundred girls, and from fifty to one hundred teachers and leaders. It is difficult to estimate the results of these conferences, but the very fact of so many interested people coming together, having this 'all round' programme presented to them, discussing their own practical difficulties and getting new ideas as to ways of meeting them, must inevitably lead to a stream of new life and energy coming into this whole field.

"The Committee, although national in its scope, has so far attempted conferences only in Ontario, but interest in girls' work is by no means confined to the one province. Two large Girls' Conferences have been held in Saskatchewan, and rumblings of discontent because girls' work is lagging behind, and agitations for progress are heard in many other places. Saskatchewan, Alberta and British Columbia are trying manfully to form interdenominational committees to cope with the situation.

"The picture is very bright, but the great, almost tragic, need is for leaders, who will rightly guide this tide of enthusiasm."—"*The Association Outlook*," *March*, 1918.

A Women's Parliament.—"For the first time in the history of Canada, women in various walks of life have been invited to the councils of the Government of the Dominion. That these councils have to do with the solving of some of the most important problems ever faced by the country makes the innovation all the more significant. The deputation of 60 which invaded the capital was composed of representatives of the leading women's organisations of Canada, and comprised women who have in the past few years risen to positions to which their mothers in years gone by would never have aspired, but in which they have proved themselves the equals of the sterner sex. To the delegates was given, by the members of the Government, information as to the country's need for men for military and industrial purposes, and before them was laid the request for suggestions as to the steps to be taken in the making of the pending registration of man-power and woman-power and to meet the requirements of the day.

"The following women were in attendance, representing Dominion-

wide organisations:—Mrs. F. H. Torrington, president National Council of Women in Canada; Lady Falconer, president National Council Y.W.C.A.; Lady Pellatt, president Dominion Council Canadian Girl Guides; Mrs. L. A. Hamilton, president Women's Equal Franchise League; Miss Una Saunders, secretary National Council Y.W.C.A.; Mrs. Albert E. Gooderman, president I.O.D.E. of Canada; Mrs. Gordon Wright, president W.C.T.U.; Mrs. Arthur Murphy, president Canadian Women's Press Club; Miss Jean I. Gunn, president Canadian National Association Trained Nurses; Mrs. MacIver, editor *Women's Century*; Mrs. R. D. Fairbairn, secretary National Council of Women; Mrs. H. P. Plumptre, corresponding secretary Canadian Red Cross; Dr. Margaret Gordon, Canadian Suffrage Association"—"*The International Woman Suffrage News*," May, 1918.

Miss Una Saunders, who, it will be noticed from the above list, was one of the delegates, writes as follows of the gathering:—

"Thursday, February 28th, was an historic day for us, for the War Conference of the Cabinet in Ottawa that day met in Conference with a group of women invited by them from every province in the Dominion. It was really in some ways like a Women's Parliament, as one listened to the opinions and suggestions of first one who perhaps came from New Glasgow, N.S., and then a different idea was given by someone from Calgary, Alta., and a third modification was made by a farmer's wife from some place in Ontario.

"Mr. Rowell, Vice-Chairman of the War Conference of the Cabinet, presided at the opening session, and with him were General Mewburn, Sir George Foster, Mr. Crerar, Mr. Robertson, Mr. Thompson. The Duke and Duchess of Devonshire were also present. The object of the Conference was then outlined, the need of consultation as to ways in which women could be of yet more use in view of the war needs, and the hope that, through the national women's organisations represented there, the call to women for yet fuller service and sacrifice might be sounded out

"Then the various Cabinet Ministers gave us some facts as to war needs which should form the basis for our discussions. General Mewburn touched on the military side, Sir George Foster spoke on Thrift, Mr. Robertson outlined the working of the new National Registration scheme, Mr. Thompson and Mr. Crerar helped us to realise the necessity for food production and food conservation.

"For the next two days it lay with us women to meet in our own sessions and confer as to the ways in which we could help, preparing gradually such resolutions as we could lay before the War Committee at our final session. Sometimes we met under Mrs. Plumptre's able leadership in full session, sometimes we divided into sections to consider Thrift, Health, Agricultural Industries or National Registration, the resolution from each section being, however, brought to the full sessions so that we all gained some cognizance of the whole.

"At intervals some member of the Cabinet was kind enough to accept an invitation to confer with one or other section and answer their difficulties.

"Two and a half days was a short time in which to consider so many important matters, and we many of us felt that in some ways it could not be more than a superficial answer that we could return. And yet because so many of these women were leaders long accustomed to considering matters of citizenship, much of real moment was included in their findings. It was no easy task for the women, not held together by any special affiliations, to find out its relationships and to work out some scheme for gaining each other's viewpoints, but one great triumph was that after one first afternoon hour of mental confusion and debate the

women soon found a working basis for thinking together . . . . No part of the Dominion was unrepresented, but perhaps if exception can be taken, it was to the fact that labour was not as fully represented as some other sections of the community. This would be largely accounted for because there are as yet few women's labour unions. . . . . .

" The Conference closed with silent intercession and the Lord's Prayer. —" *The Association Outlook*," *April*, 1918.

CHINA.—An Effect of Education.—" A recent writer in the *Far Eastern Review* points out the effect of Western education on the Oriental custom of plural marriage, and especially the influence of the Young Men's and Young Women's Christian Associations in bringing about the change.

" Marriage among the returned girl students takes place soon after they reach China again, and scarcely one nuptial is drawn between foreign educated Chinese that does not contain an agreement, either explicit or tacit, that the wife shall be the only wife so long as she shall live. The wife with foreign education is a precious thing in China in the eyes of the returned student, since she is one of a few women of his own race that realises and understands his peculiar aspirations. Her slightest pre-nuptial wish is law."—" *The Japanese Evangelist*," *February*, 1918.

An Appeal from the Women of China.—" China is passing through troublous times, and the danger of civil war is ever present. As a writer in *The North China Herald* points out, ' the one redeeming feature ' in the situation is the stirring appeal which was issued last summer by the women of China to the men, urging them at all costs to avoid bloodshed in the land, and of which we give the following extracts :—

' At the present moment when the world is torn by strife and bloodshed, China presents a disgraceful picture to the nations of the earth, for while they are all fighting for their own countries, we have sprung at each each other's throats, and are endeavouring to shed each other's blood. Wherefore China has retrograded in her progress, and soon there will be nothing left of her but a lot of petty states under the suzerainty of a more powerful neighbour! Ye statesmen and rulers! Hear this appeal from the women of your country! Let there be no wanton bloodshed amongst us, but let us conserve the best of our race! Let all else go, such as power, wealth, fame, and ambition, and let us retain only our honour and patriotism. Let us be willing to drain our life blood, and count it but honour to be permitted to sacrifice our all for God and our country . . . . Let us take a lesson from our neighbour (i.e., Japan). In size not larger than one of our Provinces, in resources far in our rear, in education not superior to us, yet in actual potentialities she is far ahead of us . . . . Whence have the Japanese obtained their superiority over us? Is it by a better religion or morality? Nay, their religion is no better than ours, and never had they a sage like our Confucius, while their morality often shocks us Chinese. It is their patriotism that binds them all together, and makes them the paramount power in the East . . . . We are a great homogeneous race with a tradition thousands of years behind us, and yet we strain at the leash, and are like so many broken strands loosely tied together. Oh, the shame of this selfish spirit! What doth it profit to be so greedy all for oneself? Does the book not say truly—" What doth it profit a person if he gain the whole world and lose his own soul?" That only is everlasting which pertains to the things of the spirit, and chief among these is love. Love of others, love of country, and love of God, these are the things worth having . . . . A strong, united China should be our aim, with a people ready to die and dare. Thus only shall we be able to help China and to hold it.' "—" *The Church Missionary Review*," *March*, 1918.

"Woman's Work in China."—"In the *China Christian Advocate* for January, 1918, a writer states that in his experience, the number of male Christians far exceeds that of the other sex. For this condition, he notes the following reasons: (1) Deeper attachment to old religions on the part of women; (2) social objections to the appearance in public of better-class women; (3) claims of household cares; (4) inability to read; (5) inadequate plans for reaching them. After noting that much has been done, the writer suggests that more should be done along the following lines: (1) co-ordination of funds for work for men and women in the erection of well equipped houses of worship; (2) rapid enlargement of the educational system; (3) attempts to meet the human needs and interests of women. In closing, he notes that for a long time to come, the work for women must be done in the home."—*"The Chinese Recorder," March,* 1918.

GERMANY.—Employées de Chemins de Fer.—"Jusqu'à présent nous n'avons parlé que de quelques cas isolés de l'activité de nos Agentes des Gares. Mais il est une œuvre qui s'est considérablement développée ces temps et à laquelle les Amies prennent une part active; c'est l'œuvre qui se fait en faveur des employées de chemin de fer de notre pays. Les femmes qui accomplissent ce pénible service ont droit à toute notre reconnaissance et nous tenons à la leur prouver par des actes.

"L'Union Internationale des Amies de la Jeune Fille 'der Evangelische Verband zur Pflege der weiblichen Jugend Deutschlands' et la 'Deutsche Bahnhofsmission' en réunissant leurs forces pour travailler à cette œuvre ont fondé un "Comité pour employées de chemin de fer' ('Ausschuss für Eisenbahnbeamtinnen') qui a chargé la Bahnhofsmission en Allemagne de la direction de ses affaires.

"Dans toutes les villes du pays les représentantes de ces trois organisations ont été priées de s'ériger en comités locaux et de s'adjoindre tous les autres comités s'intéressant à la même question afin d'apporter la plus grande unité d'action possible dans cette entreprise.

"Cette œuvre débuta par la fête de Noël en 1916. Des larmes de reconnaissance montèrent aux yeux d'une jeune contrôleuse lorsque par une froide soirée de décembre, on la fit entrer dans la salle chauffée où un petit sapin brillait sous sa parure de fête. 'Ah! que l'on ait pensé à moi!' s'écria-t-elle à la vue du thé et des gâteaux qu'on lui offrait et en recevant un petit paquet à son adresse. 'Cela fait tant de bien de jouir de l'estime de quelqu'un,' déclara une autre employée, invitée à une petite soirée dans une maison particulière.

'L'amour est ingénieux. Aussi les 30 villes qui, huit jours après cette initiative avaient déjà répondu favorablement à notre appel, trouvèrent-elles toutes de jolies idées, et organisèrent-elles chacune quelque chose de différent. L'employée de chemin de fer n'a pas beaucoup de temps; pour la femme, fatiguée par son service, des réunions ne sont pour elles un grand réconfort. Celle-ci pleure son mari; celle-là désirerait savoir son enfant entre de meilleures mains; une autre est malade, et la quatrième a des soucis et des chagrins. Chacune d'elles a besoin d'une amie.

"Notre comité décida bientôt la publication d'une feuille volante: 'La femme au service de la Patrie,' destinée aux employées de chemin de fer, des trams et des postes. Une autre feuille volante fut composée par une plume autorisée et l'auteur sut trouver la note juste pour parler au cœur de ces travailleuses.

"Dans une ville on distribua des brochures, dans une autre on désigna une heure spéciale pendant laquelle les employées peuvent consulter une Amie. Ici, on mit une machine à coudre à la disposition des employées durant leurs heures d'attente; là, on engagea une couturière pour raccommoder leurs vêtements. Ailleurs, on distribue des mets chauds, ou bien l'on organise

des conférences instructives, des leçons de géographie qui faciliteront le service, etc.

"Dans quelques endroits où travaillent un grand nombre de conductrices de chemin de fer, on a institué un service d' 'Amies visitantes' (Wohlfahrtspflegerinnen). Leurs devoirs consistent principalement à donner des conseils aux employées soit en ce qui concerne l'hygiène ou les questions sociales, soit en s'occupant d'elles personnellement. Elles veillent à ce que leurs protégées soient bien logées, organisent des bibliothèques, distribuent des lectures, s'occupent des employées pendant les heures d'attente, les dirigent dans l'art de la couture et des raccommodages, vont les voir chez elles ou font des visites de malades.

"Les exigences d'un service pénible menacent de rendre plusieurs de ces femmes dures et insensibles. Nous aimerions les préserver de ce danger. Les autorités ont créé dans ce but d'excellentes institutions, mais il n'y a que des femmes qui puissent comprendre exactement les peines et les soucis de ces travailleuses. La femme chrétienne saura donner toujours ce qu'elle a de meilleur, et fera sentir son influence dans toutes les circonstances où elle sera appelée à aider.

"A Stuttgart les Amies ont compris que les femmes et les jeunes filles qui travaillent dans le service des chemins de fer et des postes ont besoin dans leur vie de rude labeur, non seulement de quelques heures de récréation, mais d'un peu de joie et de soleil. Les locaux de la gare principale de Stuttgart étant particulièrement restreints, il était d'autant plus important de fonder dans cette ville un Foyer où les employées de chemin de fer puissent trouver asile pendant leurs heures de loisir et y recevoir en même temps ce qui est nécessaire à leur entretien physique, intellectuel et moral.

"De concert avec l'œuvre catholique de protection pour les jeunes filles et appuyées financièrement par la Direction générale des chemins de fer de l'Etat et par celle des Postes et Télégraphes, qui ont parfaitement compris la nécessité d'une institution de ce genre, les Amies ont pu réaliser leur projet. Le 16 septembre, 1917, elles ouvrirent le Foyer pour employées de chemin de fer dans la Friedrichstrasse, 2, à proximité immédiate de la gare. Il consiste en un appartement de 6 pièces confortables, meublées en partie par de généreux donateurs en partie par l'intendance des chemins de fer. Ce foyer est ouvert de 8 heures du matin à 9 heures du soir et les employées y trouvent à toute heure du bon café et du lait. Le dîner est fourni par la cuisine militaire, et les Amies le donnent aux mêmes conditions que cette dernière."—"*Le Journal du Bien Public*," *Avril*, 1918.

Trois Homes suisses a l'étranger.—"En ces temps de guerre où la lutte pour la vie devient plus âpre de jour en jour, il est bienfaisant d'entendre quelqu'un se déclarer satisfait de son sort. C'est pourquoi les rapports qui nous parviennent de quelques Homes en Allemagne résonnent comme une note agréable au milieu du concert douloureux des plaintes qui s'élèvent de toutes parts.

"A **Berlin**, le Home suisse Hapsburgerstrasse, il a pu continuer son activité de façon réjouissante. Bien qu'il ait à lutter contre les difficultés que suscitent partout les évènements actuels, il a bouclé ses comptes de 1916 avec un boni assez important. Grâce à la différence du change, à un don de mille marks de la fabrique Nestlé, et surtout au fait qu'une partie de ses locaux ont pu être loués pour l'Oeuvre des prisonniers de guerre allemands, son encaisse au 31 décembre, 1916, était de 556,460 marks.

"A côté de quelques personnes nécessiteuses et de celles qui cherchent des places avec plus ou moins de succès, la plupart des jeunes Suissesses résidant à Berlin sont employées dans des familles, des bureaux ou des magasins et se trouvent à l'abri du besoin. Vu les difficultés d'approvisionnement il est préférable de ne pas envoyer de jeunes filles à Berlin en ce moment.

"A **Leipzig**, malgré les prix très élevés de tous les vivres, les personnes qui se sont adressées au Home suisse ont pu y être reçues aux mêmes conditions que précédemment. En 1916, malheureusement, la fréquentation du Home a été très réduite. Huit Suissesses seulement ont joui de l'hospitalité qui leur était offerte. En revanche, le Home a rendu des services d'une autre nature. Par son entremise, plusieurs jeunes filles cherchant des places purent trouver de l'occupation.

"Le 28 décembre, 10 jeunes Suissesses se réunissaient au Home pour célébrer la fête de Noël. A leur grande joie, chacune d'elles reçut un charmant cadeau, consistant en chocolat, don de la maison Russ-Suchard. Les comptes de fin d'année ont bouclé avec un encaisse de 1029 fr. 76.

"Le Home suisse de **Francfort a/M**, Taunusstrasse, 11, a été bien fréquenté et a poursuivi son œuvre avec de bons résultats.

"Par suite des circonstances actuelles, il a accueilli des personnes n'appartenant pas toutes à la nationalité suisse, mais il a néanmoins rendu de grands services à nos compatriotes. Grâce aux dons de quelques amis et au savoir-faire de la directrice, les prix de pension n'ont pas été élevés de beaucoup, et malgré le renchérissement constant des vivres, le Comité a eu la joie de boucler ses comptes sans déficit.

"Les dames du Comité s'occupent des femmes suisses et de leurs familles séjournant à Francfort ou en passage dans cette ville. Leur œuvre a été bénie. Secondées par la Consul suisse, elles ont pu venir en aide à plus d'une famille dans le besoin."—"*Le Journal du Bien Public*," *March*, 1918.

INDIA.—Indian Nurses' Club, Bombay.—"The new Indian Nurses' Club was entertained by the Army Nurses' Club at their beautiful quarters in the Tata Mansions on February 13th. It was a new experience to many of the Army nurses, most of them from Australia and England, to meet Indian girls engaged in the same profession as themselves. The Indian nurses greatly enjoyed the tea and the music provided for them, and afterwards they were shown over the Club, even to going up to the roof in the automatic lift, a novel experience they all much enjoyed."—"*Woman's Outlook in India*," *April*, 1918.

Indian Nurses in Calcutta.—"The Indian Nurses' Guild (which is affiliated to the Young Women's Christian Association through the Vernacular Department) have undertaken to raise a sum of money which will provide a Hostel for Independent Indian Nurses at work in Calcutta, and the entertainment, which took place on Monday, February 11th, at the Empire Theatre, was a very great success from the financial, as it certainly was from an artistic standpoint. The amount realised for the Hostel Fund was Rs. 5,331-7-0. The programme was unusual, in that it consisted of Living Pictures with Songs and a Pageant arranged and managed entirely by Indian ladies, supplemented by the recruiting song sung by Bengalee boy volunteers, and some excellent vocal numbers."—"*The Y.W.C.A. Outlook*," *Calcutta, March*, 1918.

War Service.—"We must specially mention the opening of the Army Nurses' Club in Basra, in October. This was made possible through the generosity and interest of H.E. Lady Willingdon. The Women's War Relief Branch gave us the money for the equipment and we are responsible for the secretary and running expenses. The club occupies half a house lent to us by Government and is situated on Ashar Creek. It is perhaps a little difficult for us to realise how much the cool, pretty rooms, with their bright cretonnes, comfortable chairs, tables, library and magazines mean to those living in a place like Basra, and it is also the one place where they can get good things to eat, too, at reasonable rates. The club has been increasingly used by the staff in Mesopotamia, and many expressions of gratitude and

appreciation reach us. In the last month of 1917, 998 nurses made use of the Club. May I say in passing that most Associations in India are taking their share in war work by sewing meetings, etc."—*From the report of the year's work of the Indian Y.W.C.A., the "Times of India," Feb.*, 1918.

Lectures for Teachers in Calcutta.—A course of lectures for teachers was recently arranged by the Diocesan Board of Education and the Y.W.C.A. Student Department, three or four lectures being held weekly from January to April. The lectures, which were held at the Y.W.C.A. Institute, included such subjects as Class Management, Discipline, the Art of Questioning, Hygiene and Kindergarten Methods. A certain amount of practical work was also arranged for. More than 120 teachers were enrolled in January, and the average attendance was sixty-three.

Hindi Y.W.C.A. Provincial Committee.—"A new committee has formed, which is representative of the work of the Hindi-speaking area, and which, instead of the National Vernacular Committee in Bombay, will be responsible for the Hindi work. There is an Executive Committee which meets in Jabalpur, on which are representatives from the American Methodist Mission, the C.M.S., the C.E.Z.M.S., the Disciples of Christ Mission, the India Sunday School Union, and the Government Normal School for Women. Miss Bardsley, C.E.Z.M.S. Katni, is the President, and an Indian Assistant Missionary of the Methodist Mission is one of the two Vice-Presidents. There are also corresponding members of the committee, representing the work of the different districts and missions. There are altogether six Indian committee members, and about ten European or American. It is an advantage to have an advisory body near the centre of the work, instead of having it in Bombay, and to have on the committee people who are all engaged in work of some kind with Hindi-speaking women."—*Extract from recent report.*

JAPAN.—The New Association at Osaka.—"The promoting committee of the Osaka Y.W.C.A. has been organized with twenty-four Japanese ladies and other foreign ladies. Provisional officers have been elected to hold office until the summer of this year: President, Madame Asa Hirooka; Vice-President, Mrs. Ishgami and Mrs. Tsune Otsuka; Treasurers, Mrs. Sue Takayasu and Mrs. Tomi Sakabe. Sub-committees for religious work, educational classes, finance work, social service, social meetings and secretarial consultation have been appointed and are at work. It is planned to hold a large meeting for girl students and business girls on the afternoon of the 27th of April. Two thousand girls are graduating from the various high schools of the city this month, and the association plans to concentrate its first efforts upon these girls. At this meeting it is planned to have a chorus from the three mission school associations of Osaka (Pool's Jo Gakko, Wilmina Jo Gakko and Baika Jo Gakko)) trained by Mr. Allchin.

"Before beginning regular work this Promoting Committee made a preliminary investigation of conditions in the city and discovered the following facts:—1,341 telephone girls, 28,439 factory girls, 132 high school teachers, 973 trained nurses, 3,739 girls now in high school, 300 post office girls, 691 grammar school teachers, 202 special school teachers (art, etc.), 829 nurses without training, 573 girls in business offices. The association already has six Bible classes; four English classes, besides private pupils; a class studying social conditions in Osaka; a choral class for hymn singing; a basket ball class one afternoon a week; one Sunday School; factory visitation one night a week; one social afternoon each week; a monthly vesper service.

" The Promoting Committee decided to raise a budget of at least Yen 3,000 by June of this year. Mrs. Kame Hirooka and Mrs. Taki Shidachi, who formerly resided in Osaka, gave between them Yen 200 to make the beginnings possible. Mrs. Asa Hirooka has just made a gift of Yen 50 for office furnishings. The first gift for an endowment fund for Osaka was made by Mrs. Suma Hoshino.

An Active Association in Tokyo.—" Seventy girls from the Honkyoku office of the telephone exchange were entertained at the building, Saturday night, March 16th. Miss Kawai made a short talk, and the dormitory girls from each of the three dormitories provided one number of the entertainment, and afterwards the girls all played games. They were invited to come once a month for such a gathering, and they were evidently much pleased.

" Thirty-one girls from the three dormitories are graduating from the various schools in Tokyo this spring. On the evening of the 22nd of March there was a farewell meeting for these girls. They talked over all that their school life had meant to them, and discussed plans for keeping in touch with Christian work in the future.

" The National and Tokyo Associations are uniting in a joint campaign to raise their budgets for the rest of the year. Seventy committee members are working to secure one thousand sustaining members.

" Plans are progressing very nicely for the beginning of work in Oji, where there are ten thousand women employed in factories, and nothing is being done for them. Mrs. Tamaru who has had experience in factory work and is also a trained nurse, is to live in Oji from the first of May, and in the fall the association expects to begin definite work for girls and women. Several of the factory directors have already been consulted concerning the work and are very cordial in their encouragement.

" Six nurses from a hospital in Kanda were recently introduced to the association by a Christian man who had been a patient there, and felt the necessity of a safe place for nurses to go in their leisure hours. The nurses have spent several evenings in the association since that time, and it is hoped little by little to work up a large constituency of nurses, who will make use of the association, and will in time come also to understand its Christian purpose. One of the Bible classes meeting on Wednesday evenings recently gave a supper for these nurses and spent the evening entertaining them. The girls afterwards wrote that the nurses in the hospital could talk of nothing else for days afterwards."—*" Young Women of Japan," April,* 1918.

RUSSIA.—News of the American Secretaries.—At the time of going to Press the latest news from Russia is that Miss Boies was still at Moscow, but that the two secretaries who were there with her had proceeded to Samara, where they were being joined by two others who left Petrograd with Miss Spencer. Miss Spencer after brief visits to Tokyo and Shanghai has arrived safely in America.

SOUTH AFRICA.—The New Association Hostel in Johannesburg.—" The building is in the Italian Renaissance style, and is on a base some six feet high. Steps lead through the entrance vestibule to the central coutile, which is open to the sky and is surrounded by colonnades, which are arched and groined, providing both shade and shelter. From this coutile the various recreation, committee and rest rooms are reached, and the restaurant, which takes up the entire side of the building, has its glazed doors opening on this courtyard, which makes it possible for the latter to be used as an open-air restaurant. Special attention has been given to the kitchen and service department, and there is a great

hall and gymnasium which on occasions can accommodate a considerable number of guests.

" There are on the ground floor a restaurant to seat 120, large and comfortable lounge, offices, great hall and cloak rooms. In the basement is a prayer room, a laundry for the residents, box rooms, and store room accommodation. On the first floor are recreation rooms, workers' sitting rooms, and a large and comfortable library. From this floor two staircases lead to the bedrooms, which, alhough not very large are comfortably arranged for their single occupants. From these two residential floors access is easily obtained to the roof garden, which gives a magnificent prospect of the northern side of the city. The central courtyard provides ample air and light for the whole building."—*Quoted from the " Rand Daily Mail " in " The Quarterly Record " (South Africa), April,* 1918.

Coloured Women's Branch in Cape Town.—" On Thursday, March 21st, over a hundred members and their friends gathered at the new Tea and Rest Room, 52, Buitenkant Street, when Mrs. John Brown formally unlocked the doors, and after declaring the Rooms opened a short dedicatory service was held.

" In speaking of the formation of this coloured branch of the Y.W.C.A. Mrs. Brown reminded the women assembled that they must not think of themselves as a small band struggling on alone, but to think of what is before and behind . . . . to remember that they form a link in the great chain of consecrated womanhood that extends the civilised world over, that it is their duty to keep that link strong and bright, and to do this Love must be made evident. That there will be difficulties—there always are in all movements, in all organisations, where different types work together, and there will be some special difficulties here, because many will have to learn organisation, and a spirit of co-operation and cohesion. Mrs. Brown spoke of the great needs of centres of light and hope for the coloured girls of the town, and reminded the women that one of the strongest forces in the world is mother-love; that that protecting power must be extended beyond the home—a home does not mean a place of four walls, it means just wherever mother-love can go and does go, and surely the wandering girl in our midst should recognise that a woman known as a member of the Women's Christian Association has the power and the instinct to help and to protect."—*" The Quarterly Record," April,* 1918.

Native Y.W.C.A. Work.—" I have to tell about a round of visits taken lately in the Free State and the Transvaal. The latter had not been visited for three years, which is too long an interval if we wish our work to progress satisfactorily. The centres visited in the Free State were Winburg, Ventersburg and Kroonstad, where the work has been established several years. Winburg suffers from the lack of a good leader. At the other two centres, Theunissen and Vinfontein, we had large meetings. At the latter there had been a woman's meeting for some years, and they had wished for the secretary's visit for a long time, as they desired to be affiliated to the Association.

" From Winfontein I went to Klerksdorp (Transvaal). Unfortunately the night was very stormy and wet, and many were unable to attend the meeting. Yet a good number representing the various denominations were present, and I had a good opportunity of explaining the objects and aims of the Association, the bringing together of all Christian women and girls, uniting them in prayer, Bible reading and study and service for the Lord.

" On leaving Klerksdorp I went to Johannesburg, where we have a branch. We ought to have had a large gathering in this vast town, but

the vastness coupled with the danger of travelling at night made it impossible for all the members to be present.

"From Johannesburg I went to Pretoria and visited the Branch among the lepers. We counted twenty members amongst them, earnest Christians, who do good work amongst their fellow-sufferers, visiting in the hospitals those who are unable to come to the service or are indifferent.

"The next visit was to Pietersberg, where we had a large, well-attended meeting on Sunday afternoon. There is great promise of a good strong branch being opened there.

"From Pietersberg I took the train again for an hour, got out at a small siding, and after two hours' drive we arrived at the Mission Station at Lidgales, where large numbers of women and girls were already assembled. When we had rested and had had our breakfast, we drove to the church, which proved far too small to hold all who had come from all round the district to hear about our work. There were over two hundred women and girls, among whom we noticed several heathen.

"A long report has come from Madame Marillier, of Pabalong, Griqualand East. After a year's furlough she had returned to her work with renewed strength. The work suffered during her absence, but the members have rallied and meeting classes for teaching others to read evangelism, visiting, sewing classes, where garments for the native men overseas are made, have started with new zeal." *Miss E. Keck, in "The Quarterly Record" (South Africa), April,* 1918.

SWEDEN.—Women and the Normal Working Day.—"The Frederika Bremer Society has sent a memorial to the Government asking that qualified women shall be immediately included in the Committee which is entrusted with the preparation of the Bill regulating the normal working day. The Frederika Bremer Society suggests that the interests of women may be suitably represented by a woman factory inspector, a representative of the working women and a medical woman.

"A similar memorial has been sent in by the Central Council of Social Democratic Women and the United Organisations of Social Democratic Women."—*"The International Woman Suffrage News," May,* 1918.

UNITED STATES OF AMERICA.—War Work Council.—"At every session of the Executive Committee of the War Work Council requests are considered from fifteen to twenty localities asking for assistance in strengthening already existing Christian Associations, for establishing recreation centres, for providing special workers, for girls' clubs for industrial centres, and for building suitable quarters to meet the growing social consciousness of the girls of the community. The requests that come are invariably backed up by some tremendous need which has developed since the war began.

"There are forty-three Hostess Houses already constructed, with twenty-six in process of construction. Four Hostess Houses have been closed because of the shifting of training camps. There are one hundred and twenty-five club workers in communities near training camps.

"Twenty-eight secretaries are in France, and eight in Russia.

"For emergency housing $51,613.40 has been expended; $48,996.65 for club and recreation work; $2,621.59 for work in coloured communities; $4,690.62 for foreign-born women; $137,983.35 for work in Europe; $8,079.01 for the bureau of speakers on social morality; $16,421.38 for educational and informative service. The extension of the regular work due to wartime conditions has cost $244,899.51; Hostess Houses $648,746.29.

"Twenty-six Hostess Houses are now under construction. Of these, eight are for coloured women. Requests are in hand for six other Hostess Houses for coloured women."—*"The Association Monthly," April,* 1918.